

The Two Worlds.

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PRICE ONE PENNY.

MAN AS INTERPRETED BY SPIRITUALISM.

Brief notes of a lecture by the guides of Mr. J. J. Morse, at Marylebone, on Sunday, February 4th.

THE keynote of the discourse under notice was touched in the opening sentence. The practical knowledge of fact, the speaker said, was the basis of all sound philosophy, otherwise philosophy would be only another name for theorising, uncorrected by knowledge and experience. Philosophy without a basis of demonstrated and demonstrable fact inevitably tended to lead men's minds astray, and vitiated any influence that might work for good in the advancement of mankind at large. It was recognised by the acute thought of the present generation that there was far too much theory, too much speculation concerning the main elements of religion, with the resulting consequence that the influence of religion in so far as it was associated with these two principles was gradually waning.

The stronghold of the theologian was the ignorance of the worshipper. Once that ignorance was dispelled by the introduction of knowledge, the theologian had either to change his base to suit the needs of the occasion, or remain quiescent and exhibit a sullen hostility to the heresy, in either case earning the contempt of his whilom dupe.

When any new system or thought or any old system of thought essayed to make a fresh presentation of itself, the first thing to ask was not "Is it pretty?" not "Does it appeal to our emotions?" not "Is it synthetical and harmonious?" but "Does it rest on actual facts, and are the deductions built upon those facts logically correct?"

The only authority was truth, and truth was her own authority, and whosoever the facts of Nature and man supported the truth, then there was a decided majority of three in favour of any hypothesis or theory that might subsequently be formulated.

With these passing excerpts from an exordium bristling with epigrams and eloquent periods, we pass on to the main portion of the oration. Taking man as a physical being, the lecturer passed in review the character and relationships of the human subjects, this part of the discourse showing a close acquaintance with anatomy. But after exhausting the possibilities of the physical being, it was shown that something remained behind. Apart from the demonstrations of modern Spiritualism, the speaker appealed to those mysterious impulses that have seized upon races or nations at all periods—waves of inspiration from unseen sources that received opinions concerning the phenomena of organised matter were totally unable to explain. Again, there were the facts in connection with hypnotism or mesmerism, which students of the subject, however pre-judiced, were bound to admit showed the operation of functions wholly unconnected with the physical organism. It demonstrated, for example, that it was possible for a man to see without physical organs of vision. Did not this seem to imply the existence of another and unseen man at the back of the visible and material one?

There was no great difference between the account of the origin of man, as set forth in the Bible, and the explanation offered by science. The Bible said he was made of dust, and science traced him back to the protoplasmic ooze at the bottom of primeval oceans. It was simply the difference between dry dust and wet. The unthinking adherent of theological explanations of natural phenomena invariably referred anything he could not understand to "the Lord," in order to cover his ignorance, but this cheap and easy way of disposing of problems was no part of the philosophy of Spiritualism, which exhorted its followers to investigate in the light of reason.

Man in his physical and spiritual conformation was an epitome of the universe. And what was the universe? An unbroken sequence, harmoniously unfolded in its grand and gradual gradations; or else a theological miracle, that might be concluded at any moment, and upon which most insecure foundation the current hypotheses of man's origin had been erected. There was no question which of these two explana-

tions reason and common sense would accept. Arguing by induction from material facts, it was shown that immortality is personal, rational, individual, and sequential.

Spiritualism might be synonymous with mysticism, and might be lacking in moral fibre; it might be the "hog wash of philosophy"—as one gentleman with more force than accuracy had termed it; it might be an exhalation from the mists of superstition; it might be a blast from hell itself, but so long as it could come boldly forward and grapple with the problems of man's nature and destiny; so long as it could appeal to God, the universe, and to man himself in support of its contentions, it was a force in the realms alike of religion and philosophy that its critics might patiently examine, before they uttered their condemnations of it, if indeed those condemnations were possible, after a fair hearing and a patient investigation.

D. G.

CANON CARMICHAEL ON "GHOSTS."

REV. CANON CARMICHAEL, LL.D., lectured in Dalkey, on "Ghosts." He said: The shortest and yet most thrilling ghost story in existence is that told by Eliphaz the Temanite in the Book of Job. The belief in apparitions appears plainly in the Bible, and is nowhere condemned. Christians, of all other people, should be chary of rejecting anything in the nature of a proof of the reality of a life after death. The body of evidence in all ages, among all people, is in favour of belief in apparitions of the dead, and so far is this belief from being ready to vanish away from lapse of time and spread of education, that there never was a period when the subject was so much before the public mind and held so obtrusive a position as it does now. The Society for Psychical Research, working now for eleven years, composed of many distinguished persons, who inquire with all the means at their disposal, and with the strictest regard to the laws of evidence, into every kind of phenomena commonly regarded as supernatural, has gathered a vast body of evidence, carefully collected and collated. The field of inquiry seems illimitable. The society seems to have decided two questions, however, the reality of phantasms of the living, commonly called wraiths, fetches, doubles, and doppel-gänger, and the fact that apparitions of dying persons are sometimes seen at a distance from the place where they were dying, or had died a short time before. On this subject the evidence amounts to an *embarras de richesse*. Amongst the very most competent investigators is Mrs. Henry Sidgwick, the head of Newnham College, Cambridge, a sister of Mr. Arthur Balfour, a lady of splendid intelligence and rare clearness and justice of mind. Her report upon certain cases of alleged phantasms of the dead is a masterly document. She selects for special examination some twenty-five cases, and says, amongst other matters, that these cases cannot be explained as ocular delusions; that *appearances to friends of those who have recently died seem not to be uncommon, and frequently have afforded great consolation to the survivors*; that apparitions have occurred to persons under circumstances which exclude the hypothesis of suggestion or expectation.

The members and the associates of the Psychical Society amount to one thousand four hundred persons, and it numbers amongst its council such men as Mr. Balfour, the Bishop of Ripon, Professor Crookes, Professor MacAllister, Professor Ramsay, Mr. Myers, the poet and essayist; Mr. Pearsall Smith, Professor Thomson, Lord Raleigh, and others. Amongst its members we find Mr. Gladstone, John Ruskin, the late Lord Tennyson, Professor Wallace, a large number of foreign and American professors, the late Earl of Carnarvon, Professor Sidgwick, of Cambridge; Mrs. Sidgwick, Professor Reichel, of Bangor University, &c. Such names guarantee a full and honest inquiry into these phenomena. Many of these persons have devoted themselves for years to the investigation of this special kind of evidence. No one has a right to condemn off-hand any

opinion the evidence of which he has not studied, and without a fair and full investigation of the subject of the supernatural no one is entitled to give any judgment whatever upon it. The statements respecting it are not made by excitable, unhealthy persons, but by those of *mens sana in corpore sano*. Their testimony deserves respect and should receive it. It is not to be disposed of by flouts and jeers and antique addled objections. It does not follow that because a man is a first-rate authority upon conic sections, or gout, or on the spots of the sun, or chemical manures—(laughter)—that we are to bow down before his extempore judgment on any other subject that he likes to take up. The cobbler should stick to his last. Everything that happens is worth inquiring into. Nothing is beneath the notice of the reverent seeker after truth; least of all, those strange occurrences which seem to lift the fringes of that mysterious and awful secret that has been so wonderfully kept.—*Irish Times*, Jan. 12.

CHRISTIAN CONVERSION.

EXAMINED BY "ARIEL"

(Late *nom de plume*, "Pro Bono Publico.")

HAVING noticed in *Borderland* extracts from an article by Dr. Richardson, who tries to account for so-called Christian conversion by the duality of the mind, I obtained the *Asclepiad* to read the arguments he advances. I shall first examine the Christian theory, and afterwards Dr. Richardson's, and endeavour to show that both are untenable. According to some Christian teaching Deity is divided into three portions and yet undivided, and yet it is the function of one of these to convert people. The first point is, that if one person is converted in an audience and others excluded, the Christian believes in a God who is partial in dealing with mankind, or He is limited in His operations, or He is not a good God. There is no escape from this dilemma, because if conversion is beneficial to mankind, and if God be the Father of all, then the unconverted can justly accuse Him of cruelly disregarding the sacred duties of a father. It has been asserted that to convert arbitrarily would interfere with man's liberty, but every one with deep penetration of thought will positively know that this is merely an old orthodox quibble. There are doubtless many opinions concerning the restrictions which should be imposed on man's actions. When I was at the World's Fair I formed an opinion of American liberty, and if I were to express it, very likely I should incur the displeasure of some Americans.

According to man's present development in the cosmic scale of being, the only real liberty is limited liberty; and if there be a Lawgiver anywhere in or out of the universe, there should be enforced limitations in the moral law and universal conversion, i.e., assuming that God's mode of operation is by special providence. I also understand that Christians believe in an omnipotent and omniscient God. If He is good, it is reasonable to assume that omnipotence should be put forth which could be guided by omniscience to regenerate man, the noblest work in which any being, human or divine, could be engaged.

The haphazard manner of conversion, as usually taught, is God-dishonouring, and is not worthy of the dignity of a spirit, much less a God. I am therefore irresistibly driven to the conclusion that God's mode of operation is not by special and fitful interpositions.

The first question likely to be presented is, that if God does not convert in accordance with the old accepted belief, then what is the use of prayer? This is a reasonable question, and shall be answered afterwards. We will now endeavour to ascertain the cause of what is usually called conversion. Clairvoyants universally affirm that persons are surrounded with a subtle atmosphere, and, so far as I know, it may possibly emanate from the thought-sphere of the brain.

Mrs. Besant, in her address on "Man: His Nature and His Powers," says: "Now, that aura, or atmosphere, surrounding the body, which is in a sense an expansion of astral matter, is very closely connected, especially with the mind; it is very easily affected by the mind of the person to whom it belongs, and also by the minds of others. These magnetic atmospheres that surround us (for in astral matter all magnetic forces play) bring us into contact one with the other, so that we affect each other unconsciously, as we sometimes say." A seer has said: "All things whatever emit a sphere, aura, air, aroma, or atmosphere peculiar to themselves. So does man; so does Deity." It is reasonable to assume that in a religious meeting, where many are actuated by benevo-

lent intentions, the nimbus surrounding them will be more spiritualised than of those who have hitherto been characterised by the absence of moral rectitude.

These spiritual emanations will be absorbed by some less advanced in goodness, and the aura acting on a man's spiritual sensibility, together with the aid of earnest exhortations, will likely bring him to a state of contrition, and probably make him acknowledge that he is a sinner.

An irresolute man, who is possessed of a feebleness of will, is likely to become a backslider; but a resolute man will go fearlessly onward, never dishonouring his conversion.

I also believe the Apostle's declaration that "we are encompassed about with a cloud of witnesses," and this royal army of ministering spirits, who act as media between earth and heaven, man and God, come to men's aid when the conditions are favourable. Protestants appear to ignore the intercourse of spirits, but the Catholic Church is much nearer the truth concerning spiritual communication than Protestantism. At the time of the Reformation Protestants were apparently more anxious to get away from the Catholic hierarchy than to wisely consider what doctrines should be rejected or retained, and in a paroxysm of religious frenzy they denied spiritual intercourse, which was believed in Apostolic times, and yet some of these nineteenth century apostates heap obloquy upon us who are fighting the battle of truth.

Before answering the question, "What is the use of prayer?" it will be necessary to make a few remarks concerning the abuse of prayer.

When I was going to America there was a gentleman on board who, I understood, was a Christian minister from the north of Ireland. He complained to me of the danger incurred when travelling by some American railroads, and said that he never prayed so fervently in his lifetime as he did one night when travelling by train. I was very much amused at the idea of God being expected to steady a railway train on the track. Some people by their foolish actions get themselves into such difficulties that not even the Lord Himself could get them out, and then they begin to whimper and pray to be delivered from their troubles. I understand that some have objected to prayer on account of the inequality and inequalities of Nature, but from the primitive intelligence of an atom to the most exalted mind of man the conditions of existence are very complex, and may possibly indicate limitations even in the manifestations of divinity.

Man's knowledge is yet too imperfect to be dogmatic when dealing with this subject. In the natural kingdom law reigns everywhere in the domain of cause and effect, but it is only known to us as a mode of operation.

No one can demonstrate the law of gravitation, and yet many believe it. If law reigns everywhere in the natural kingdom it is not unreasonable to claim that it reigns everywhere in the spiritual kingdom. If so, then the aspirations of man's soul will come into harmony with universal spiritual law, and just as the odour of a flower makes us cognisant of its presence, and only its limitations prevent all from participating in its subtle essence, so all men can come into harmony with spiritual law, because it is uncircumscribed; consequently prayer is desirable to bring man into a receptive mood, so that spirit can act on spirit, and unite humanity to the spiritual attributes of the living God. Nothing can transcend in simplicity and loveliness the attitude of the creature sending forth aspirations perfumed with love to the Creator and Father of all.

We now come to Dr. Richardson's theory, but in dealing with it I am placed somewhat at a disadvantage, because it might be asserted that as I am no scientist, consequently I am no authority. I admit that I have no claim whatever to be a scientist in the ordinary acceptance of the term, but there is a science which to some extent is the heritage of all, and by which all sciences must be judged, namely, the science of common sense. When we refer to this science we do not need to impugn the doctor's knowledge of physiology because he has presented his case in a most admirable manner from the standpoint of the scalpel. His mode of reasoning is very interesting, and the descriptions he gives of man's complex organisation should be studied by the students of Nature, but I do not agree with some of his deductions, or the conclusions drawn from his premises.

He asserts that man has two brains, and, when referring to Mrs. Booth's assertion concerning the phenomenon of conversion, says "Her model submerged man appears before us as one governed for long years by an evil brain. So long that evil brain retained its dominant strength it ruled the

man. But there came a time when that excited brain wore out into feebleness; when impressions upon it derived from the second brain began to act with superior force; when doubt and contrition thereupon agitated the man; when he felt that he had in him two volitions beyond his mere animal instincts and passions."

To me it appears as reasonable to speak of the evil ear or other dual members of the body as the evil brain. We have two ears and two eyes, which constitute hearing and sight, and why not two brains for thinking without assuming that one is evil? I infer that the evil brain is worn out by exercise. If only hoary old sinners were converted this theory might possibly be true, but in my judgment an old sinner is more difficult to convert than any other. A writer has said that "mind is intellect energising through the aid of nervous matter." This is a well-rounded definition, but it conveys no real information.

From my childhood up to the present time the atoms of my body, according to the teaching of science, have repeatedly changed; but my individuality has been unchanged, and appears to me to be indivisible. Judging from the statements of the doctor, my conclusion is that when the physical organs are defective there are many incongruities connected with the thinking faculties; but this is abnormal, and is not in accordance with the generalised law of Nature. I believe that the old theory of the unity of mind with diversity of phenomena still holds the field.

HERMES.

By JOHN CHAPMAN, LIVERPOOL.

AMONG the ancient great men famous in philosophy, science, and learning, stands out, in ancient history, that noble and inspired man, Hermes, of Egypt.

He was a scribe and wrote, it is said, many books, which comprehended the whole of the Egyptian religion. They were called sacerdotal, and spoke of the laws, the gods, and the whole discipline of the priesthood. He wrote thirty-six books on the above subjects, and six more which treated of anatomy, diseases, medicaments, and the like—forty-two in all.* Whether the writings and drawings were given automatically, as those through the hand of Jehu of the Bible,† or Mr. Stead, of London, and many others, is not for me to say, but it is not difficult to believe that writings and drawings came through the hands of ancient priests and priestesses as well as such an one as Hermes.

The priests and priestesses of the temple were not the only persons consulted in ancient times in matters of religion and state. Cronus, the first king of the Celts, kept both Hermes and the king's mother as counsellors, whom he consulted as being gifted with spiritual and occult powers; and it is said that the prosperity in his kingdom was attributable to the counsels he received from the divine teachers through Hermes, and so long as he adhered to the advice given he was right, but he finally lost his kingdom, and was driven by his son Jupiter into Italy, where he died.

Saul, the first king of the Jews, while he listened to Samuel and his "familiar spirits," was right, but when he disobeyed he lost both his kingdom and his life. And when Jesus, the last king of the Jews, tried to restore these occult powers and gifts, the high-priests and Jews crucified him; but ruin overtook the Jews, and their "holy city," Jerusalem, was destroyed.

Hermes filled Egypt with learning and hieroglyphical writings, inscribed upon monuments or pillars, some of which stood in the temple, and others in subterranean apartments near Thebes. These monuments have been of immense importance to the world; they contained such a body of divinity that all succeeding generations have had to learn from them, and it is reported that even King Solomon, Pythagoras, Plato, and many others, went to Egypt to learn the philosophy of Hermes, who has been described as "a consultant with the dead," "a wizard," &c.

Hermes, we are told, added to his philosophy a system of pure and holy living, and was the first who enjoined the duty of making the body subservient to the spirit within, and taught how to develop the inner and more spiritual part of man's nature by abstinence from stimulating foods, especially animal flesh.

This doctrine of Hermes was taught by Athenagoras, Pantanus, Clement the Alexandrian, and others in their

time. Ammonius, who was born in Egypt and instructed in the same truths, taught similar things among the Christians, which teaching went by the name of Platonics. The early Christian Fathers, according to Mosheim, taught the same, and all down the ages, wherever religion gained a footing, the contemplative life, purity of living, virtue, and hallowed intercourse with spiritual intelligences, and a sacred communion with the departed, were always considered the great foundation upon which religion has always stood both among Pagans, Jews, Mohammedans, and Christians. Man is naturally a religious being, and craves for something of a worshipful and divine character.

Did not ministers of all denominations preach purity of living, and holiness of soul and heart and life, every church might close their doors, for mankind would search in other directions for this pearl of great price—the religion of goodness, virtue, and true holiness, or, in other words, spirituality of soul.

Spiritualism is a great exponent of the life within, and by its hallowed communion with souls departed opens a door to a sacred pathway, and a mingling with celestial and spiritual forces, which is penetrable now as it was in the days of Hermes, of Egypt, four thousand years ago.

LEAVES FROM OUR NOTE-BOOKS.

CASES RELATING TO SPIRITUAL ENVIRONMENT AND ASSOCIATION.

By EDINA.

My investigations into occult phenomena have left us in possession of a great mass of material tending in our judgment to show (1) That in the words of the Apostle Paul, "we are encompassed about by a great cloud of witnesses." (2) That in many instances coming under our observation, it appears to be demonstrated that persons who in earth-life have (a) lived in the same town or place of residence; or (b) have been associated together in friendship, business, religion, literature, science, or art, or who were in any way *en rapport* with one another while *here*, oftentimes gravitate together on reaching the "other side," and when occasion offers are able, through those possessing clairvoyant or mediumistic powers, to send communications to friends still on the earth, clearly disclosing this "association," and also their identity and personality. (3) That a person possessing mediumistic or clairvoyant powers can, by visiting a house or place associated with the life or work of deceased individuals, be able to discern the spiritual entities of such deceased persons, still moving about the old homes or haunts, and are often able to obtain coherent verbal communications from them, or to be controlled by these spiritual beings to write messages to friends still on earth, and thus to demonstrate continued and sentient existence beyond the grave. Some minor points will also be raised in the course of these articles, but the tripartite division above given appears to me to be sufficient to indicate the scope and intention of the series. I begin with

SPIRIT WITNESSES FROM C—.

These experiences were dealt with by me in the columns of *Light* in the year 1892; but, as they may be new to many of your readers, I will briefly summarise the communications from this source. For ten years prior to 1888, we had leased a house at C—, which we chiefly occupied during the summer months. The place and all its leading inhabitants were well known to us. Several of our near relatives, who are now in the spirit world, had often lived with us at this charming seaside resort, and were well acquainted with many of the residents. It was, therefore, no great surprise to us that very soon after communication was opened up with our friends we got a message from Miss Mary M—, formerly of C—, who had passed over a few years ago, and with whom our friends were well acquainted in earth life. This message, fragmentary though it was, clearly disclosed the fact that this person had come into contact with our loved ones who had so often visited us at C—.

Next followed a communication by the table from the parish minister, the Reverend Mr. M—, who satisfactorily replied to some test questions put by us and disclosed his identity clearly.

As soon as automatic writing began in the household, messages came from Miss M— and the clergyman above named. The handwriting and signature of the latter, with which I was quite familiar, were completely reproduced. The internal evidence in both was clear and convincing, though in the case of the clergyman, two misstatements of fact occurred in the first message, the accuracy of which

* See "Clem. Alex. Astron." l. vi. p. 633.

† And also by the hand of the prophet Jehu, the son of Hanani, came the word of the Lord against Baasha, and against his house," &c. —1 Kings, xvi, 7.

I had to check by inquiries made on the spot. The gossipy garrulous nature of the man, as I knew him at C—, stood clearly revealed, while, as I have said, the handwriting and signature were completely reproduced. The medium only knew this gentleman by sight; had, of course, never heard him speak, and never knew of his personality and proclivities. In a later communication I had from this person, he reproduced a favourite expression of his in use to me in earth-life, "I presume," and spelt it in the way he usually pronounced it. This was to us very convincing on the point of identity. He also referred to having recently met on the other side the old postmaster of the village, who subsequently appeared on the scene. Though Mr. M— never expressly said so, we have no doubt Miss M—, our first communicator of the C— circle of spiritual personages, must have met him in the spirit-world and brought him to our home to write.

Next followed a message from the Earl of —, the "Lord of the Manor" on which the town of C— is built, and who often resided there during the summer months, mixing a great deal among the people, to whom he was a kind and indulgent landlord. Here also, we conclude, Miss M— was the means of bringing this C— communicator to our home, as we had no personal acquaintance with him in earth-life. The local colouring of this message was extremely good and convincing; and yet the writer "muddled up" his Christian name, and erroneously described his testamentary arrangements for the disposal of his affairs and estates. The internal evidence of identity, however, was to me very convincing all through the message.

Two other letters were also received by us at this time, from former residents of C—, whose names were familiar to me, but these possessed no features of special interest requiring investigation.

On the expiry of our lease we shifted our summer house from C— to another seaside resort more accessible to us, but our interest in the spot remained unabated. In the course of the year 1892 we had two more messages from Miss M—, and one or more from the parish minister; and though these did not add much to our knowledge of their condition in the spiritual world, they clearly demonstrated their continued sentient existence in another sphere, and also proved to us the frequent intercourse of Miss M— with some of our relatives, who, as I noted, had visited us when we lived in C—.

In the winter of 1891 the Chief Magistrate of C—, with whom I had been on terms of close intimacy for years, passed over after a protracted illness. The demise of this worthy gentleman was a source of great grief to me, and (following an expedient, before adopted with success), I wrote a note to my daughter's spirit guide, Professor Sandringham, asking him, if possible, to get my friend to communicate with me from his "new home." The Professor at once stated he would try, and to my great delight a message was received by me (through my daughter's hand) from this source, on the evening before the funeral. That letter was to me a most touching one, bearing the impress of my departed friend's character in every line. So far as it could be reproduced, it was printed in the columns of *Light*, in the article before referred to; and I still treasure it as one of the most comforting and beautiful episodes of our spiritual experiences.

In the following spring (1893) we spent the Easter holidays at C—. During our stay there, we got another clear and convincing message from my departed friend (the Chief Magistrate); one from the parish minister, and two from the late Postmaster of the place—all disclosing identity and personality. About the same time we got another, with which I cannot here deal beyond saying that it purported to be, and bore the clearest indications of having emanated from a very gifted young man, whose brilliant career and its sudden and tragic close at C— formed one of the saddest episodes we have ever witnessed. This young gentleman had resided for a short time in the place, and, shortly before his melancholy end, had been introduced to our family medium by one of the residents.

Previous to receiving the communication above referred to, our daughter had both seen and conversed with him; and in his case, as well as the others, the chain of identity was very complete.

I have endeavoured, as briefly as possible, to summarise the evidence regarding our spirit witnesses, who were formerly residents at C—, and on the facts now detailed contend they bear out my contention that persons who have lived in the same place on earth, oftentimes gravitate to one another in

the spirit-world, and, when opportunity occurs, eagerly avail themselves of the chance of demonstrating their continued existence in the beyond.

AFTER MANY DAYS: OR, JAMES HENDERSON'S CONVERSION TO SPIRITUALISM.

BY ALFRED KITSON.

CHAPTER VII.

WEEKS passed on without bringing permanent relief in the shape of employment for the father, or pupils for the daughter, with the exception of a few of the more liberal of their old acquaintances who suffered their daughters to recommence their studies under her tuition out of pity, while a number of Spiritualists retaliated on the Wesleys by taking their daughters from the tutors belonging to that body, and placed them under Miss White's care and skill. Added to this was a little patronage in the form of dress-making, which helped her, by dint of economy, and patient, untiring effort, to keep the wolf of want from the door.

But it was evident that the constant strain thus placed on her physical endurance could not be borne much longer. She was burning life's candle at both ends, and thus hastening a general breakdown. "And what then?" was a question which her father asked himself repeatedly, and the only solution he could arrive at was being thrown on the charity of friends.

Friends! He questioned whether there was a being in the world outside of his home whom he could call a friend; and no wonder, when those he had known, esteemed, worked with in the religious field, and trusted all his life, had forsaken him, and conspired together to rob him, not only of his work, but of his honour as a skilled workman, and had thus ruined his reputation, good social standing, and swindled him out of his savings at the same time. All this, and his daughter's jeopardised health, preyed on his mind to such an extent that his nervous system became unstrung, his health enfeebled, and the tone of his constitution gradually undermined. His step lost its elasticity, and was feeble; his shoulders contracted, his body gradually inclined more and more forward. At times he would be prostrated for several days together, and these attacks became more frequent and more prolonged as the weeks went on.

Florence noticed all this, and frequently tried to cheer her father with descriptions of spiritual visions she had, and continually talked of the good time coming, when she felt sure his character and honesty would be vindicated, and he would be able to hold his head up in the world once more. He thanked her for her kindly efforts to cheer and comfort him, but to all the bright, glowing pictures she thus painted for his mind's eye, he shook his head and murmured, "Not in this world; not in this world."

Thus, with aching heart and weary limbs she saw her much-beloved, and once honoured and esteemed, father slowly but surely dying of a broken heart, the victim of orthodox persecution.

Seeing nothing but care and strife, and penury before her, and loving Mr. Henderson with a deep and unselfish love, too unselfish to wish to blight his budding prospects by linking her burdened life to his, and thus calling down on his devoted head the same powers of darkness and evil that had worked such sad havoc in the peace and prosperity of their once happy home, she decided, though it should break her affectionate heart, to liberate him from all the promises he had made her of life-long and faithful devotion and marriage; and ask him, for his own sake—his own peace and happiness, and usefulness as a respected citizen, to seek a companion for life in some one who was not the object of hatred and persecution as she was.

She had the full sanction of her loving parents, to whom she had made known her intentions. They warmly commended her honest, self-sacrificing spirit, and had implicit confidence in the discretion and judgment of their daughter, who was the only object left them from their social wreckage as a staff of support and comfort.

Accordingly, when Mr. Henderson next visited her, she made known to him her resolution, and the reason for taking the step, assuring him his happiness and usefulness was her only consideration and desire. The pale features, the tar-dimmed eye, the visible nervous tension of the whole body, told him in unmistakable language that she spoke the truth, that it was wringing her heart to make this great sacrifice. At first he was unable to comprehend her meaning, and

thought that her great grief must have affected her mind, and unhinged her reason; but as she proceeded to give the *pros* and *cons* for her decision, in which she made the *pros* vastly predominate over the *cons*, that impression was quickly dispelled. The consciousness that the object of all his affections was about to separate herself from him, wonderfully brightened his intellect and quickened his reasoning faculties, and so helped him to decide how to act.

He asked himself the question, Could he lose the fair, lovely, conscientious being who was prepared to make this sacrifice even in the midst of all her trials in order to secure his happiness; she for whom he built such splendid air-castles, and all because of a change of convictions regarding religious matters, convictions which even himself, aided by the learning of his minister, had been unable to shake or invalidate in the least, and which claimed numberless facts to support them? Might she not, after all, be in the right, and himself in the wrong? No; he would not, he could not, give her up on such uncertain grounds. All this had been rapidly reviewed within his own mind and his decision taken before she had finished. She concluded with this pathetic appeal, "And now, James, in giving you back your promise, and with it your liberty, all I ask of you is that I may be allowed to call you my friend; that you will not turn coldly and disdainfully from me if we chance to meet each other, for such treatment from you would kill me. I shall ever pray for your happiness, that the one on whom you confer your name may prove herself worthy of you, and be a source of inspiration and comfort to you through life. Is it agreed?" she asked, as she extended her hand for the compact.

His answer was to start to his feet with a hot, flushed face, and before she was aware of his intentions she was clasped in his arms in a passionate embrace, and he exclaimed, "Florence, my darling, I will not, I cannot accept the liberty you proffer me. You have given yourself to me, and I will not relinquish my priceless treasure, let the consequences be what they may. I should be a heartless wretch, and I should despise myself were I to forsake you in your hours of trial and adversity. True love and affection ever yearns the most to help, to assist, and bless when its object is in greatest need."

This outburst of genuine and manly affection caused the tears to flow copiously down her pale and careworn cheeks. She deeply felt the need of such a true manly heart, and realised more fully the greatness of her sacrifice. But, for his sake, to secure his peace of mind and future happiness, she felt she could not yield.

She gently but firmly disengaged herself from his arms, saying, "Oh, dear James, you do not realise the full meaning of your words. Look at our sorrowful home, with poor, broken-hearted father gradually sinking before our eyes, despite all our efforts. Think of the contumely and disgrace that have been cast upon us, for our opinion's sake—because we can no longer attend the chapel, *your* chapel, and believe in the doctrines taught there. Think of our ruined social position, and the great gulf that lies between you and I in these matters, which are vital to your happiness and mine. Think how earnestly you have striven to turn my honest convictions, and what a source of pain and annoyance it has been to you to hear those coarse epithets applied to me when walking by your side. I now wish to free you once for all from this social disgrace which you dread so much."

"I remember all this, dear one," he said, tenderly. "I acknowledge the justice of your remarks. I have frequently wished you had never known this strange power, which now threatens to separate us. I have striven conscientiously to prove your error, but in every instance have been corrected myself, and the corrections have tended to weaken my faith in the authority of the Bible, which I have ever tried to make my guide, so that I am dispensed to study and investigate this power in an unbiased manner, a condition of mind which I have never before possessed towards it; and if I feel satisfied of its truth, I shall embrace it, and thus close the gulf. And if I do not—well, I had better not anticipate what I should do in that case."

"Dear James, let me beseech you not to raise hopes within my heart only to be cast down again; and as a protection against your so doing, I shall absolve you of all promises of marriage."

"Dearest Florence," he rapturously exclaimed, "I never before realised what her strength and fortitude resided in the nature of the gentler sex. Here you are with a nature which is almost love personified, ready and willing to give me up, though it break your heart, and ask a blessing on my

unworthy head at the same time. The one who is capable of that is the one to answer her own prayer in making me happy, and assisting me to be a useful member of society."

"True love, dear," Florence replied, "is always unselfish. The man or woman who can stand in the way of another one's happiness, simply because they have had a promise of marriage made to them, testifies to the world their unfitness to become the wife, or husband, of that one. It is not love, but selfishness, and nothing but discord can come of such unions. Unions! no, there is no true unity of hearts and souls in such matches; they are simply legal ties giving social position, titles, homes, names, and pander to pride and vanity."

"I am afraid, Florence dear, that if the world were to be judged according to your rule, there would be very few found possessed of true love. Such a high standard seems to be related to a higher world than this."

"If we wish to have a foretaste of the heavenly loves, we must begin to cultivate them here. We only need better organised bodies for the divine nature of each child of God to become more manifest."

"The divine nature of each child? Do you not believe that every child is morally depraved, owing to the transgression of our first parents?" he asked, with astonishment at the boldness of her statement.

"I once did, dear, I am sorry to confess, but——"

"You are sorry to confess?" he interposed.

"Yes," she answered, "I am truly sorry that I once did believe anything so monstrously outrageous as this 'original sin' teaching. I consider it a foul libel on God's divine character," she said, warmly, as she felt the injustice of the soul-degrading doctrine. "I hold it to be nothing short of blasphemy to teach that a Father of divine love, wisdom, and power would, or could, pronounce such a sentence, which was a curse on all the unborn millions of His children who were to people the earth He had just made."

"How so?"

"Because divine wisdom implies that He knew at the time He commanded Adam and Eve not to eat of the forbidden fruit that they would be tempted beyond their power to resist; and divine love implies that He would never utter a sentence which should curse unborn and unoffending children, and be the means of causing nine-tenths of them to be lost souls through time and eternity, enduring the cruellest agony it is possible to conceive. And again, divine power implies that even supposing He had failed in the first two attributes of His character, and had acted in the blind, passionate, and despotic manner as taught, and which is peculiar of the Oriental who first conceived and promulgated this story, He still had it in His power to rectify His mistake, by absolving His children from the fell power which was working their destruction, and to restore all of them to their original state of purity and innocence."

During the expression of these sentiments Mr. Henderson was surprised to notice that a slight pallor came over Miss White's features, and her voice slightly deepened in tone, giving it a masculine ring. She had been fully conscious from the first that she was the recipient of external aid. Her ideas and conceptions of the subject were more clear, and the language, in which to clothe her thoughts, came without much effort and with such fitness as conveyed her meaning exactly.

"And is this your reason for rejecting the Biblical account of the origin of sin?"

"Is it not sufficient? What should we say to any one who should describe the father of a family as good, kind, wise, and powerful enough to provide for and protect his children from harm, and allow them to be subject to temptation out of proportion to their power to resist, and then, as a punishment, cast them into a fire, there to be consumed? Why, dear James, such a father would be execrated throughout the land. And if such a judgment would be given of a human being, and such a world-wide indignation aroused, what ought to be our judgment, our indignation, at a Being who could condemn an unoffending nation? Or the whole people of a world like ours?"

(To be continued.)

WE give thanks for the glorious knowledge that there is no death, and for the happy privilege of intercourse with loved ones gone before—even the true and loving spirits, who are indeed "comforters"; they tell us many (not all) things for which our hearts were hungry.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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FRIDAY, FEBRUARY 16, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 72A, CORPORATION STREET, MANCHESTER.

CUTTINGS AND COMMENTS.

WE COMMENCE this week a series of very valuable papers, by "Edina," which will appear fortnightly till finished. We can heartily commend them to all thoughtful readers.

THERE IS A CURIOUS unity of trend running through all the articles in this issue, as there frequently is. There are some good "reading lessons" too. Will chairmen use them, and kindly recommend hearers to order *The Two Worlds* to be sent to them regularly every week?

BELLE AND THE DRAGON. London: Elliott & Co., Temple Chambers, Fleet Street.—This is the title of a new book (fully illustrated) by Mr. A. E. Waite, whose name is so well known in connection with occult and mystical works. The present volume, though full of references to esoteric matters, represents a new departure on the part of the author. It treats of the adventures of a typical, though somewhat eccentric, family in Fairydom, and is marked by passages of great power and brilliance. Needless to say, the work is of a humorous character. Those who have confined themselves to Mr. Waite's serious works will be apt to think that his fancy and imagination are wholly employed in recondite researches. The present volume will quite dispel this idea. The characters are well defined and cleverly manipulated; the dialogue is terse, witty and original. The cynical epigrams might have been inspired by Voltaire. Taken altogether, it is the most amusing book we have read for a long time. The general get-up of the work is admirable.

MANY SPIRITUALISTS have experienced similar treatment to that meted out to Mr. White, in Mr. Kitson's story. Numbers have been driven abroad, and others are struggling painfully under the difficulties occasioned by the social ostracism and persecution of Christians. Business men have been nearly or quite ruined by such methods. The "boycott" employed by Church and Chapel people against shopkeepers who have dared to become Spiritualists has proved an efficient means of ruining them, but, so far as we know, in no case has it won them back to the fold. We have several sad cases of this kind in mind now, and the methods employed by opponents who appeal to prejudice and bigotry lead to these painful results. Is it any wonder we oppose a theological system which boasts divine authority, and hurls damnation by God at the head of the unbeliever for the future life, and commences the work by ruining people in this life? We will do our utmost to make Christians ashamed of their Christianity, and break the power of their tyranny for the sake of those who suffer for conscience' sake, and on behalf of the rising generation.

"YOU COMPLAIN THAT THE VOICES OF ANGELS are unheard; that they do not come down from the spheres and inspire you; that spirits in spirit-life speak frivolous things. What souls go out from earthly life? Whose friends are they that people space? What has been the culture of the spirit here? How do you draw out the germs of spirituality in your earthly instructions? Shall you expect to gather grapes of thorns or figs of thistles? Shall there be wisdom where folly has been sown, and eloquence where silence and ignorance have prevailed? Shall you have a voice all at once beyond the grave? And in death the great miracle of life that unloosens the tongue of existence? No; everything is growth. From childhood to youth, from youth to manhood, the spirit must grow. If you send babes in soul into spirit-life, you must expect the babbling of infant tongues from spirit spheres until they grow. Do not complain, but only take the voice home to your heart, and say to yourself, 'Shall I be of loftier stature when I am shorn of external life?' Take it to yourself, and see what growth of strength, of sublime manhood, of purpose in life there may be; so that the spiritual state shall become at last, not only in spirit-life but upon earth, not the Sphere of Self, but the Sphere of Beneficence."—From Mrs. Richmond's lecture on "The Sphere of Self," printed in *The Mystic World* by H. A. Copley, Canning Town, London, E.

THEOLOGY IN A FOG.

"THE CHRISTIAN WORLD" recently had an article bearing the heading "Fog in Theology." The writer boldly contends, "we need to grasp the all-unifying, all-clarifying idea that knowledge of every kind is nothing less than an impartation to the human consciousness of a portion of that Eternal Reason which is the ground and source of all being;" and, again, "human progress and enlightenment mean simply the inflowing upon man, to an ever-increasing degree, of the radiance of the One Universal Mind in which truth inheres. He thus does away entirely with the 'special source theory of Scriptural truth.'"

Many persons, during the past fifty years especially, have sought to show that the Bible, like Mother Hubbard's traditional cupboard, is "bare" of all the objectionable doctrines of old Calvinistic theology—that, in fact, rightly read and rightly understood, the Bible is not only absolutely free from error, but perfectly accordant with all the facts which scientific men have made known. Unfortunately, this wondrous accuracy of the Bible was not discovered until after scientists had expended their time, energies, and lives in pursuit of truth. The works of men revealed the true world, the facts of Nature and of man, and then Christian apologists proceeded to adopt and bring up as their own the child they at first excommunicated as the offspring of "the evil one."

Mankind have advanced in knowledge, power, and dignity just in proportion to their loss of faith in the supremacy and authority of the Bible. True worth, manliness, and self-reliance cannot be achieved so long as men believe that they are innately and totally depraved and require redemption from the effects of original sin, by being purchased with blood.

And His the blood that can for all atone,
And set me faultless there before the throne.

Or—

Day of wrath, O day of mourning,
See fulfilled the prophets' warning—
Heaven and earth in ashes burning.
When the Judge his seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth:
While the wicked are confounded,
Doomed to flames of woe unbounded,
Call me with thy saints surrounded.

We copied the above sweet Christian sentiments from a hymn-book which was lying in Chester Cathedral, while the robed priests and choristers were gabbling over, in a most perfunctory manner, the afternoon service.

"Call me" to joy while others are "doomed to flames of woe." Let "His blood set me faultless before the throne."

These are very selfish and unfeeling sentiments, but they are perfectly Christian—perfectly biblical.

A Nonconformist "Mother's Catechism" for a young child, in addition to the general statement that the little child's original or inherited sin is of itself enough to "damn" it, enters into particulars thus:—

Q. What are the eternal miseries we are liable unto?

A. The pains of hell hereafter, which never have an end.

And, still further, to set forth the truth to the poor child's mind, these dreadful questions are asked and answered:—

Q. What do the wicked in hell?

A. They roar, curse, and blaspheme for ever.

Q. What do the saints in heaven?

A. They admire Christ, sing praises, and rejoice for evermore.

What a ghastly conception of future life employment! What a cause to sing and rejoice! And this is the sort of spiritual nourishment on which young children have been brought up, and Nonconformist mothers have had to teach them that "God is Love."

Let us take the following well-worn texts: "God so loved the world that he gave his only-begotten son, that whosoever believeth in him should not perish, but have everlasting life." "For God sent not his son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." And, "He that believeth on Me hath everlasting life." And again, "And that believing ye might have life through his name." And once more, "Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins." And, "There is no other name given under heaven whereby a man can be saved." In these pas-

sages we find enshrined the whole claim of infallibility and supremacy, against which we emphatically protest.*

A writer in the *Church Army Gazette* declares, "Out of Christ there never has been, never will be, hope, or pardon, or salvation for man, woman, or child." The Bishop of Carlisle, at Manchester, declared that the test question is, "Dost thou believe on the Lord Jesus Christ?" Suppose we frankly say, "Not in the sense you mean," what then? According to the teachings of the Bible and Bible expositors, we are doomed to hell.

True, many people who call themselves Christians repudiate all the old Christian teachings, but we say to them, Gentlemen, we do not believe in "shells." You cannot take the very heart out of Christianity and galvanize its corpse into life. It is no use for you to denounce "Calvinism," "Popular Theology," "Orthodoxy," and declare that these are not Christianity, and still call yourselves Christians. Your church services, your hymns, your catechisms, your prayers, your creeds, your articles—aye, your Bible—all affirm the existence of the Devil, who was the cause of the Fall and the Incarnation alike. You cannot be Christians and deny both Bible and Christ. If "knowledge of every kind" is an impartation of or from the Divine Reason and "human progress is simply the inflowing upon man to an ever increasing degree of the radiance of the One Universal Mind," then this age has received to an increased degree Inspiration and Incarnation of the Divine Mind, and in discarding the special claims made for the Bible we manifest our confidence in the Supreme. But if this is true in heaven's name what has become of Christianity? Who are Christians? Is anything essentially Christian? For God's sake and for Man's sake stop paltering, and say straight out is it or is it not true that we must believe on the only begotten Son? Is everlasting life dependent on "believing on" him? If it is true, stick to your guns; if not, spike them, and come out into the open and stop the fight.

SPIRIT MINISTRY. A READING LESSON.

[The following extract is from that excellent work by Thos. Brevior, "The Two Worlds."]

THE light of the past will I think in some measure enable us to read more clearly the facts of the present, and to discern the essential unity of both, and the increasing probability of their having a common source, whatever that source may be. It may also establish us in the conviction that Spiritualism is no new-fangled theory, but a fact attested by successive ages; that it is not a stagnant pool, or petty rivulet, but a mighty stream, the father of many waters, whose course may be traced back through far-off centuries, now diminishing, now augmenting in volume, now altogether lost to sight, and anon re-appearing, till following its track through the ages we reach the conviction that its source is coeval with humanity; that the language which Shelley has put into the mouth of the chorus of spirits, in his "Prometheus," is simply the expression of a literal fact—

From unrecorded ages we
Gentle guides and guardians be
Of oppressed mortality.

At least, let none reject this view inconsiderately and without investigation. We are placed here to learn, not to dogmatise. Ill does it become ignorant, presumptuous, fallible man to sound God's laws by the line and plummet of his petty theories, or to limit and prescribe the means by which he shall see fit to work out the education and destinies of our race. Rather let us endeavour to find out and follow them, for they remain when ours have come to naught.

Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they.

Sitting here in the shadow of the great Eternity, with its images reflected dimly in our path, our souls listen, not altogether in vain, for the utterances which are wafted to us from its shores. As deep calleth unto deep, so spirit answereth spirit. "They being dead, yet speak." And how

* "Those men are blessed who seek knowledge, and who turn it to good account. But Christ is 'the power of God and the wisdom of God,' in Him dwelleth all real knowledge. He is 'the way, and the truth, and the life.' He is 'the chiefest among ten thousand, and altogether lovely.' Yes, no human eye can be called blessed until it has been able, in a true and living sense, to see Jesus Christ the Lord!"

eloquent beyond all power of speech is this eloquence of fact. Men learned and wise in many things may despise it, but it is time for us to learn—if we have not learned it—that it is only to those who enquire in the spirit of little children that Wisdom utters her oracles, that the All-Father reveals his mysteries (of Nature and of spirit), and unfolds the depths of his infinite love. Not for purposes of barren speculation, or to minister to a craving for the marvellous, but because I think it adapted to meet and correct what seem to me false and mischievous tendencies of modern thought, and to bring men to a recognition of neglected truths and their important consequences, do I invite the reader's serious attention to the subject of our present enquiry. Are we forgotten by those we love and by whom we were beloved? Does death efface all memory of those once dear? Ah! that would be death indeed. Or, if we still live in their remembrance, can they, under no circumstances, manifest to us their sympathy and presence? Dare we affirm that? Is that continuity of intercourse dear to those who live in a community of thought and affection so snapped asunder that, it may be, a cold, dreary tract of long years shall interpose ere those ties, abruptly broken, can, if ever, be reunited? Is this a belief genial and native to the heart? Nay, rather, must not a heart be frozen ere such petrification can be fixed in it? Of a truth, are we not all one family? Hath not one God created us? Do not ancestral voices come to us in hours of silent meditation, in the loneliness of the heart, in sorrow, in bereavement? Verily, time and space and death are not gods. The eternal world is ever around us, though our eyes may be holden that we know it not.

Where are the men of heroic mould,
Prophet and patriot, saint and sage,
Whose thoughts and deeds so wise and bold
Have been handed down from age to age?
Leaders of men who bore the world
Onward, through eras dark and fell,
Who strangled earth's serpent-likes, and hurled
Its fiends to the depths of their native hell?
Where are the myriad souls who trod
This earth of ours in days of old;
Who pampered self, or worshipped God,
Who loved and hated, bought and sold?
Where, oh where, are our dear ones fled,
Father and mother, child and friend?
Where are all whom the world calls dead—
Can the life of the spirit be said to end?
Can thought, God-kindled within us, die;
Is our dearest love but a fleeting breath;
Is God's promise within the soul a lie;
Are all our powers but the spoil of death?
But where are the dead—in some far-off sphere,
In some star remote, in some world above?
Ah, no! they are ever round us here,
They dwell in the purple light of love.
They guard from evil, they warn from sin,
Prove every generous, just endeavour;
At the open heart they enter in,
On errands of mercy weary never.
They whisper low by the cradle head,
And bring to the babe bright dreams of heaven;
They hover round the dying bed,
With words of comfort and sins forgiven.

SPECIAL NOTICE.—BINDING VOL. VI.—We have now received a sufficient number of volumes for binding, and shall put them in hand in the course of next week. Any friends who intend to have their papers bound by us had therefore better hurry up and send them along at once. Don't linger any longer. Send the papers and Postal Order for 2s. 9d., 2s. for binding and 9d. for return postage. Due notice will be given when the volumes are ready.

THE RECOGNITION SYMBOL has "caught on." It is much appreciated. No Spiritualist should be without one—especially now the time for demonstrations and conferences and visits to the seaside is coming round. The "Order of Progressive Spiritualists" idea has met with widespread approval, the principles and objects are much liked, and voluntary contributions for the Sick and Benefit Fund are coming in. A record is being kept of all sums received, and a circular will be issued shortly. Will those friends who desire to have their names enrolled as members of the Order kindly intimate their wishes to Mrs. Wallis, 164, Broughton Road, Peckleton, Manchester?—[Advt.]

BARROW-IN-FURNESS.—Will any of our readers in Barrow kindly oblige us with the name and address of one or more newsgents who will sell *The Two Worlds*, and make their friends acquainted with the fact where "our paper" can be obtained?

CORRESPONDENCE.

[The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.]

TEETOTALISM NOT A REMEDY FOR THE SOCIAL PROBLEM

DEAR SIR,—I notice in your issue of the 9th inst. a letter by "Psychologist," headed "A Teetotaler's Remedy," the writer of which seems to have fallen into an error common to many superficial observers of the social problem. He quite honestly imagines that if all were teetotalers none would want. Although a life-long abstainer, I cannot hold with him there; for, though on an isolated case the teetotaler is better off than the drinker, if all were abstainers the advantage to the worker would be nil. Suppose a man earns 30s. a week, and spends 5s. on drink. He becomes an abstainer, and saves his 5s. Very good; he is 5s. per week the richer. But, suppose all the workers saved their 5s., we should find as a result that the landlords, and not the workers, reap the benefit. An excellent illustration of this was afforded in Parliament recently. Mr. Campbell Bannerman stated, in reply to a motion in favour of a rise for dockyard labourers, that "at Woolwich, when the wages were raised, it was found the rents were also increased," etc. Now, sir, this seems to be an exactly similar case to one in which all the workers save their 5s. a week; for though they would receive but 30s. as beforetime, they would have 5s. more to spend on home and comfort. The landlords would soon get to know this, and then up go the rents, and down the workers' surplus. Mr. Booth says, "Drink figures as the cause of poverty to a much greater extent everywhere else than in Whitechapel, where it only accounts for 4 per cent of the very poor, and 1 per cent of the poor. . . . This is no doubt to be explained by the Jewish population, who, whatever their faults may be, are very sober." Yet, the percentage of poverty for Whitechapel is 39.2, as against 35.2 for the whole district. These figures, look at them as you will, screw them and twist them as you like, can show but one thing—that sobriety does not prevent poverty, as suggested by your correspondent "Psychologist."—Thanking you for inserting this, I remain, yours fraternally,
L. M. BYLES.
Shelton, Stoke-on-Trent.

A TEETOTALER'S REMEDY (3)

DEAR SIR,—Being a worker, I might have a word or two. "Psychologist" says: "If all the wealth of the nation were given to them, yet, in a very short time, they [the workers] would be in a most wretched state, and the country ruined." What proof has our friend that the country would be ruined? As the worker makes the wealth, has he not a right to what he creates, or at any rate to a fair living wage—which he does not get? A little further on he says, "No other result is possible, seeing that a vast number prefer supporting groggeries to the supporting of their aged parents, or laying aside for a rainy day." As to supporting "groggeries" as he calls them, I believe that working-men, being only human, and not machines, should have recreation from toil. If the beerhouse is the only one his time and pocket can afford, I don't see why he should be debarred from enjoying a chat after a hard day's work, from 6 a.m. to after dark. Most men of my acquaintance would much prefer a ramble in the country, but cannot command it. Many a time when I consider what we have to kneel to I don't blame the men for indulging, aye, and sometimes worse—committing suicide. Toil, toil, week in, week out, then times of sickness, out of work for a month or two, children crying for bread. These are no fancy drawn pictures—God knows. "£3 to £4 a week for thousands" our friend says. I can only call that false with regard to all I have come across, and I should like to ask working-men who read *The Two Worlds* how many they know who receive such a sum? I can imagine the "typo" who set up that paragraph smiling as he read it. The dockers of Liverpool theoretically receive 5s. and 6s. a day, but it very often averages only 10s. or 12s. per week. "Psychologist" says truly "That 140 millions are spent in drink," largely by the workers; but, out of that we pay 70 millions in taxes, so the tax is not borne altogether by the other class, as our friend would make us believe, not taking into consideration what is paid on tea and tobacco, so that more than the workers get the benefit of beer drinking. I think it shows the manhood of the worker who will "not accept charity, as it is so degrading." To that I say, amen. I am at present out of work, and while God gives me sinew and muscle to work I will receive no charity. I want work, and I have a right to live upon this God's earth, as well as any other man, without being degraded by being given, in charity, what I have a right too. But we have another and quicker method in view of dealing with the land and betterment; that is, as the parties represent their own class interests in Parliament, we are going to have ours represented there; as we create all the wealth surely we ought to have a voice in its management. And we are going to. I recommend to our friend a course of Nunquam's "Merrie England." I am on the threshold of Deism and Spiritualism. I am drawn to the latter by the spirit of humanity (not very observable in "Psychologist's" letter) pervading the religion, and as one of the officers of the Spiritualists' society in Liverpool said to me of Mr. W. T. Stead, that they want no patronage from party or sect, only our right as men.—Yours,
JOHN EWING.
9, GUTH STREET, LIVERPOOL.

TO CORRESPONDENTS.—L. M. Byles: Next week.—Fred Bailey: Very pleased to hear from you. Will write soon.—D. G.: Many thanks; always welcome.—W. E. L.: Glad "our paper" is selling better. If every society increased their sale one dozen weekly, as there are over 100 societies, we should then sell over 1,000 more weekly. If! We are grateful for all assistance.—G. W. Blythe: There have been many instances of "attraction"—mis-called love—between persons of the same sex. It is a temporary psychological condition.—J. S.: If the chairman would kindly recommend the paper to the audience and ask them to give you orders for a regular supply, you would soon get more purchasers.—W. R. Tomlinson, "Arcanus," "Ariel," "Truth," and others: Many thanks; shall appear as soon as possible. G. G. W.: No; Mr. Kitson's story is not issued in book form. We can supply back numbers.

* The italics are mine.

LONDON NEWS AND NOTES.

FOREST HILL. 23, Devonshire Road.—Thursday: Miss L. Gambriel gave clairvoyant descriptions; many recognised. Sunday: Splendid evening with Dr. Reynolds, who treated us to one of his conversational addresses so much enjoyed. Taking the Bible as his standpoint, he in an able manner showed how we as reasonable beings should read the Bible in a reasonable manner the same as we should any other book. Sunday next: Mr. G. R. Davy, at 7 o'clock, on "Why I am a Spiritualist." Thursday, at 7 o'clock, social evening, with light refreshments. Tickets 6d. We hope to see a large number of Spiritualists and friends present.

MARYLEBONE. 86, High Street, W.—Feb. 11: Mrs. Treadwell's guide, "Sophie," spoke very well on the good that spirits can and do perform by returning to the earth plane. Her remarks on "Love" showed with what earnestness and sincerity she carried on her work as a medium spirit. We thank Mrs. Treadwell for so kindly occupying our platform, and "Sophie" for so willingly yielding to our request to say a few words to the people.—L. H. R.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road, W.—Full meeting to welcome Mr. W. Wallace, the old pioneer medium, whose guides delivered a very powerful and instructive discourse upon "Man, his life here and hereafter," showing how by living a goodly life here we can make a blissful state in the life beyond the grave. Sunday, at 7, Mr. T. Emms, on "Spirit communion the basis of the coming religion." Tuesday, at 8, Séance, Mrs. Mason. Sunday, Feb. 25, Mrs. Spring.—J. H. B., cor.

SOUTH LONDON SPIRITUALISTS' MISSION.—Sunday morning a good meeting. Mrs. Weidemeyer gave good clairvoyance and a remarkable exhibition of personating mediumship. Many friends of the sitters were described and personated with great accuracy—the reality of communion with the so-called dead being again demonstrated.

SOUTH LONDON.—The re-union of Spiritualists on Sunday last was a great success. Before the doors opened a goodly throng had assembled, and by 6-30 every available seat in the spacious hall was taken, many had to stand, and about 200 were turned away. Moral: Come early next Sunday if you want a seat. Even the platform had to be utilised, friends seating themselves all round. Over 200 Spiritualists were present, and many inquirers received their first spiritual baptism. It was a truly representative gathering. Mr. W. E. Long presided, and was supported by a representative from each London society, Mr. J. Veitch (Stratford), Mrs. Buss (Forest Hill), Mrs. Stanley (Clapham), and Mr. and Mrs. T. Everitt (Marylebone). In the audience were Mr. and Mrs. Weidemeyer, Dr. Mack, Mr. Cooper (Marylebone), Mr. Downing and Mr. Wyndham, whom we should have been glad to hear, but time was all too short. The whole proceedings were harmonious and enthusiastic. The singing, led by Mr. J. A. Butcher, was hearty and helpful. Miss Lansdale presided at the grand piano, and Miss Crump, at the harmonium, accompanied the hymns. Three beautiful solos sung by Mr. Banks, Miss Everitt, and Mr. W. A. George were deservedly applauded. The musical programme will be continued each Sunday. The chairman struck the keynote of proceedings, i.e., the establishment of a permanent headquarters for Spiritualistic propaganda, and a stirring appeal met with hearty support. A splendid collection was taken, and many promises of future help were handed in. Mr. T. Everitt related some strong evidences of spirit intercourse, Mr. Veitch spoke of the great need and consolation of the truths of Spiritualism, and Mrs. Stanley exhorted all to be up and doing, which was emphasised by Mr. Butcher. The audience reluctantly separated, feeling it was good thus to gather together. Such a meeting is the best answer to the statement made by a Spiritualist (*sic*) newspaper that South London is a disgrace to Spiritualism. May we go on disgracing it in a similar way. A word for the workers and their unpaid work. From house to house in the neighbourhood and all the main thoroughfares our lady friends have been hard at work distributing bills, while the male section have taken fixed points on the same work. A huge poster, "Do the Dead Return?" outside the Surrey Music Hall, attracted much attention and interest. We have secured the hall for the future, pending the obtaining of suitable premises of our own. Spiritualists will assemble at 6 p.m. (music while you wait), service will commence at 6-30 prompt. All are welcome. We hope to have the support of all those who desire the spread of spiritual truth in this part of the metropolis. Contributions to the New Hall Fund will be gladly received, and, as London is awakening to its needs, we hope soon to be able to report even greater spiritual progress. The many admirers of Mrs. Buss will learn with pleasure that she will occupy our platform on Sunday, March 4.—P.S. *The Two Worlds* sold rapidly; we had an insufficient quantity, but that will be remedied next week. *The Two Worlds* placard floated on the platform. We read it here, and ask friends to do likewise.

STRATFORD.—An "open meeting" Mrs. J. Allen's reading of Lizzie Doten's beautiful poem, "I Still Live," was much appreciated. Mr. C. H. Den is quoted John Wesley's experiences—dwelling upon his open expression of regret that the creeds and science of his day would not investigate the spiritual phenomena, and claimed that modern Spiritualism was the outcome of the progress of this century. He contended that science must be spiritualised to more fully understand Nature's laws. Mr. Dennis received hearty applause, and we hope he will give us more of his valuable assistance. Mr. G. Bready quoted experiences in automatic writing, healing, etc., exhorting all to develop their gifts for the benefit of humanity. The president, Mr. J. Allen said he would reserve his experiences for a future time. He is always willing to fill up a vacancy and to help the cause at any time; and Stratford Society in particular are grateful for his services.—J. R.

LONDON. Marylebone, 86, High Street, W.—February 18, lecture by Mr. Andrew Glendinning. March 4, Miss Morse.—L. H. R.

MR. HEN-MAN will not be able to attend private or public circles, as he is about to leave London for two months.

MORSE'S LIBRARY, 26, Osaburgh Street, N.W. Friday, Feb. 23, Trance-dread from Mr. J. J. Morse, "The Spirit Man; his Powers." Admission free. 8 p.m.

A REVIVAL OF INTEREST is taking place in many places. Crowded meetings are reported, and signs are not wanting of the increasing influence of Spiritualism on the thought of the times.

MANCHESTER AND SALFORD.

ARLWICK. Tipping Street.—Wednesday, Feb. 6: Circle well attended by members and strangers. Madame Henry gave clairvoyance, followed by psychometric delineations, which were very successful. Our esteemed friend Mr. Warwick assisted in making the evening pleasant and profitable. 11, The controls of our friend, Mr. J. B. Tetlow, answered questions from the audience at each meeting. Psychometry very accurate. Our room was crowded at night.—T. S.

AT CORBRIDGE'S CAFÉ, Lever Street, off Piccadilly, on Tuesday last, instead of the usual debate, Mr. E. W. Wallis gave answers to questions from the audience, both under control and normally, to a large and interested gathering. Next Tuesday, Mr. Leach is expected to open on "A Man's Thoughts on the Woman Question." Should he be unable to do so, Mr. Wallis will again reply to questions.

HULME.—Thursday night, 50 present. Mr. William Lamb's psychometry was very satisfactory. Invocation by Mrs. Castles. Sunday, Lyceum; morning, present, 15; afternoon, 20. Miss D. Furness, organist. Recitations by Sisters McClelland, Elizabeth Bradbury and Miss Emily Bradbury. Night, circle, 45 present. Brother Liddiard, of Clayton, gave good descriptions of spirit friends, five were recognised. Sister Smith again did good work by giving five descriptions, all recognised. Monday evening, Mr. Wm. Lamb gave thirteen clairvoyant descriptions, 11 being recognised. Good psychometry. 48 present. Friends, do not forget Mr. Tetlow on Monday, the 18th. We hope to have a good night.—T. D.

OPENSHAW. Granville Hall.—Morning, Mr. Kay's guides gave a grand explanation of "Predestination and Man's Will." Evening, a most instructive address on "Poverty: Its Causes and Cure," which was well received. A good audience.—T. H. L.

OPENSHAW. Spiritual Truthseekers' Society.—Mr. Weaver gave a splendid address on "The Pentecost," which was the means of giving new light to many of us. Mr. Stevens gave clairvoyance, also Mrs. Hammon; some of the spirits were well known to the audience.

PENDLETON. Cobden Street.—Mr. E. W. Wallis. Afternoon, "The Spiritualists' Aspirations," which was a most lucid and forcible address. Evening, questions from the audience were dealt with most eloquently, and drew forth constant signs of approbation. Mr. Wallis gave us a beautiful poem, well rendered. Lyceum well attended. The junior girls led by Miss Byrom; the junior boys by Mr. J. Broom; seniors by Mr. T. Crompton. "The Circulation of the Blood," illustrated by charts; very interesting. Singing lesson by Mr. Moulding.—James Jackson, 6, Devonshire Street.

PSYCHOLOGICAL HALL, Collyhurst Road.—The Lyceum Glee Party gave a service of song, entitled, "An Angel in Disguise," which consisted of solos, quartettes, and choruses, which were well rendered. Solos by Mr. J. Parkinson and Mrs. Boyden; quartette by Mr. H. Boyden, Mr. J. Parkinson, Miss Mary Emmott, and Mrs. Boyden, well appreciated by crowded audiences. Mr. T. Taylor, reader, and Miss A. Syme Rotheram, organist. We must compliment both Miss Rotheram and Mr. Taylor on the efficient manner in which they performed their duties. Hoping to see as many members and friends next Sunday. Mrs. Williams, speaker. Lyceum attendance good, upwards of 100 present. Marching and calisthenics gone through; recitations by Emily and May Pollock, Ada Garner, Annie Wilson, and Frank Warburton. Feb. 7, annual Lyceum concert and distribution of prizes for regular attendance during 1893. Mr. E. W. Wallis kindly presided. We had a good display of talent by our young Lyceumists, consisting of dialogues, recitations, songs, etc. Short addresses from chairman (Mr. Wallis), and conductor (Mr. Taylor). Thanks were given Mr. Wallis, and Miss Rotheram, organist. A very enjoyable evening. Prize winners were Emily and May Pollock, Fred, Richard, and Annie Haggitt, Willie and Tom Ashworth, Harry Tift, Albert, Harold, and Minnie Heyes, Marie Carr, Clara Fell, Willie, Lottie, and Bertie Whitehead. Fred Haggitt received a special prize, having made the most attendances during 1893, kindly presented by our late conductor, Mr. Parkinson.

SALFORD. 2, Park Place.—Mr. Hesketh discoursed on "Thought, and the Growing Need for Spiritual Culture," listened to by a very appreciative audience. Public circle after well attended.—A. B.

WE WERE PLEASED to notice great improvement in the Psychological Hall, Collyhurst, Manchester, when we were kindly invited by the friends recently to distribute prizes to the Lyceum children. The entertainment given by the little ones was bright, varied, and interesting. The performers displayed marked ability and intelligence. A kindly spirit of sympathy and enthusiasm prevailed, indicative of the happy spiritual conditions. Go on and prosper, friends.

YOUNG GENTLEMAN wishes to join a private circle in Bury.—X, Two Worlds Office.

ECCELES DISTRICT.—Any Spiritualist desirous of forming a society in Eccles or district, please communicate with Mr. R. Preston, 68, Lincoln Street, Patricroft.

MANCHESTER AND DISTRICT UNION.—At a preliminary meeting at Tipping Street, on Feb. 3, it was decided to have the second meeting on Saturday, March 3, at 7 p.m., to select committee and appoint officers, and other business for the purpose of cementing the whole of the Spiritualists in Manchester district in one common brotherhood. Each society is expected to send delegates to this meeting to act as they may think best for their societies, and all district mediums are kindly requested to attend as it will affect them.—W. Hyde, sec. pro. tem.

PARTY, resident Newton Heath district, who some years ago had the privilege of being included in private circle for investigation, but who had only very few sittings at the time, would like to hear of small private circle in this district in which he could be privileged to join to renew investigations, and where he might be allowed to ask any reasonable questions to satisfy himself as to the claims of Spiritualism.—"Churchman," care of Editor.

PENDLETON. Hall of Progress, Cobden Street.—Notice to the committee and all workers for the Sale of Work: A meeting will take place on Feb. 20, at 7-30, for making final arrangements. Will friends having any articles, or wishing to contribute in any way to the sale, kindly bring them in, or a list of the same, on or before the 20th of this month, to Mr. Wm. Pellowe, 88, Gill Street, Pendleton, or to Mr. J. Moulding, 36, Wellington Street.

PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the first post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, NOT the Editor.]

ACCRINGTON. Bridge Street.—6: Mr. Leaver a local medium, gave good addresses and psychometry. All acknowledged. 6: Mr. Swindlehurst, in the Town Hall, laid down our cause as clear as daylight, and it will be remembered as a red letter day with Spiritualists as long as Accrington stands. He disproved the Rev. Ashcroft's statements, and threw his cant and ridicule back on himself, with facts, giving names and places where the friends of Ashcroft lived and fell. Ashcroft always says, "A friend told me," or he has forgotten their name and the town where it happened, and he never did a single feat that was ever done in a spiritual hall in Accrington. 11: Mr. G. Edwards gave marvellous addresses to good audiences, a real good time. Many of the Rev. Ashcroft friends were surprised—nay, trembled to think Ashcroft could so gull them and lead them to distrust all Spiritualists. They expected dark meetings but we have gas, and we get blessings cheaper, and some of them have found it out and are going to have it direct from Father God; at least they say, "No more parsons like Ashcroft for me."

ASHINGTON. Memorial Hall.—Mr. Berkshire, from North Shields. Subject: "Spirit manifest through the flesh," well received, his subject being highly instructive throughout. 18: Mr. W. H. Robinson will speak on "What do Spiritualists mean by the term Inspiration?"

ASHTON.—Mr. Wilfred Rooke's controls dealt with subjects from the audience in a masterly manner, viz., "What became of the countless millions who died before Christ? What is the object of man's life on earth?" "Was Elijah called up to heaven on a whirlwind?"

ATTERCLIFFE.—Grand day with Mrs. Wallis, whose guides lectured eloquently on "Rewards and Punishments in the Spirit-world," and at night answered 13 questions from the audience in a remarkably clear manner, showing evidence of a master mind. Large enthusiastic audiences.

BARNOLDSWICK.—Mr. Metcalfe, of Burnley, gave addresses, one being "His experiences in Spiritualism," and "Spiritual gifts and their practical uses." Good audiences and psychometry.—W. D.

BIRMINGHAM. Masonic Hall, New Street.—Mr. J. J. Morse spoke, at 11 a.m., on "The Law of Death," in his accustomed logical and lucid manner, showing that the condition called death was but incidental in the evolutionary career of the human spirit, and how gently and beneficently Nature accomplished her aims. At 6-30 a crowded room. Subject, "The second plane of human life." He defined and elucidated what were the real elements of "human life," then carried and extended it forward to that "second plane," the spirit-world. One friend thought that "in one hour and a quarter he had heard more point, pith, subject matter, combined with fine oratory, than in any dozen lectures." We thank Mr. Morse for helping on so ably and well the objects of our Union. Debating Section: Feb. 6, Mr. P. Galloway gave an account of his introduction into Spiritualism. He produced for inspection a direct spirit painting, which he had obtained through the mediumship of Mr. D. Duguid, under strict conditions, in less than two minutes, the whole of the colours used in its production being fresh and wet, and taking ten days to dry. Experts, to whom he had submitted it, stated it would take fully twenty minutes in its execution, without counting the time necessary for one colour to dry before another could be proceeded with. He still has in his possession the corner of the card which he had previously torn off for the purposes of identifying the original.

BIRMINGHAM. Oozells Street.—Mr. G. E. Aldridge, of West Hampton, kindly journeyed to us and lectured on "Man; his original nature and destiny," in a very painstaking and earnest manner, and helped to throw new light on many points. The audience were well pleased, as testified by applause. We trust Mr. Aldridge will again favour us with a visit. Next Sunday, Mr. Findlay.

BLACKBURN. Northgate.—Mr. Essam, of Keighley, delivered addresses and gave medical psychometry to good audiences. Shrove Tuesday, Feb. 6, one of the best and most successful social gatherings the society has held, and the committee tender their thanks to Mr. and Mrs. Kenyon for their gift of ten shillings towards refreshments, on the occasion of their marriage, and wish them much happiness, good health, long life, and prosperity.

BLACKPOOL. Liberal Club, Church Street.—Mrs. Berry gave very good discourses to large audiences, exceptionally good at night. A few good clairvoyant descriptions followed each discourse. We are making ready for the Showman, who is visiting us this week, so we expect rather lively times.—W. H.

BOLTON. Bradford Street.—Mrs. Hyde spoke briefly on "The Teachings of Spiritualism," and "Was Christ a Medium, and do Spiritualists Believe in Him?" Successful clairvoyance given in her pleasant manner. In the evening she gave some psychometry for the diagnosis of ailments and their cure. Mr. Hampson, chairman.

BRADFORD. St. James's, Lower Ernest Street.—Speaker, Mr. J. Parker. Subjects, "Life Beyond the Tomb," and "The Workers of the World." Both spoken upon in a very satisfactory manner to good audiences, followed by good clairvoyance.

BRADFORD. 448, Manchester Road.—Mrs. Russell gave grand addresses on "Unity," and "Let the lower lights be burning," both delivered in an excellent manner, and attentively listened to by crowded audiences. Good clairvoyance.—J. A.

BRADFORD. Temperance Hall, Lead Road.—Mr. Walker, Cleckheaton, delivered splendid addresses, and not only gave the spiritual, but the practical side of Spiritualism in such a convincing manner as to afford the audiences plenty of mental and spiritual food.—G. Gill.

BURNLEY. Guy Street.—Mrs. Best gave 50 clairvoyant delineations, 48 recognised. A good audience.—J. R.

BURNLEY. Hammerton Street.—Mrs. E. H. Britten. Subject, afternoon: "The Bible of the 20th Century." Evening, subjects from the audience, which were treated in a very able manner, the hall being full at night. Enquiry seems to be on the increase here.—W. M.

BURNLEY. Hill Street.—Mr. Sanders's guides gave short addresses on "Behold, I bring glad tidings of great joy," and "Heaven and where is it?" Clairvoyance, almost all recognised.—I. Golding.

BURNLEY. 102, Padiham Road.—Fairly good meetings. Our developing mediums gave short addresses, and clairvoyant tests of the presence of friends who have left the body, all recognised, that death does not end all.

BURNLEY. Robinson Street.—Mrs. Summersgill's first visit to-day. Her guides gave able addresses on "Prayer," and "Work for the night is coming." Successful psychometry at each service. She made a good impression and we look forward with pleasure to another visit.—W. H.

CARDIFF.—11: Mr. F. B. Chadwick gave an able address upon "Salvation;" good audience. After the service, the fourth annual general meeting of members was held, to receive the report and accounts of the retiring committee, and to elect a new one, the officers of which are as follows: Secretary, Mr. F. B. Chadwick; treasurer, Mr. John Miles; vice-presidents, Messrs. Mark and Goadby; president, Mr. E. Adams.—E. A.

COLNE.—Afternoon and evening, Mr. Davis's guides spoke from "There's a land that is brighter than day," and "There is no death." Good psychometry.—E. H.

DARWEN.—Mrs. Stansfield, trance and clairvoyant, gave addresses on "Justice" and "From Death to Life Eternal," before a good audience.—J. L. A.

DEWESBURY.—Mrs. Black gave clairvoyance and psychometry of a very convincing character to a large audience. 11th: Mrs. Boardman's guides discoursed beautifully on, "Blessed are the pure in heart; for they shall see God," and "Where are the Dead?" The words flowed out lovingly and earnestly, exhorting all to use their spiritual faculties and emancipate humanity from ignorance and sin; to be saviours and God-like in the school-house of Time. Many clairvoyant tests, in many cases full names. Nearly all were recognised.—J. S.

FARSKLEY. 19, Beckbottom.—Mr. and Mrs. Marshall with us in the afternoon and evening. They gave us good addresses on "Bible Spiritualism and present day Spiritualism compared," and "What are Spiritualists trying to teach?" Next Sunday, Mr. and Mrs. Hargreaves.

HALIFAX.—Mr. R. A. Brown paid us his first visit on Sunday, when he addressed crowded audiences, taking as his subjects, "Life, Human and Spiritual," and "The Work of Spiritualism and the Duty of Spiritualists." The afternoon service was in memory of our dear sister, Miss Hannah Hoyle, and Mr. Brown in the course of his discourse impressively spoke words of comfort to the family. We shall look eagerly forward to Mr. Brown's next visit. The tea and social held on Shrove Tuesday was a decided success. The Lyceum string band played a choice selection of music for dancing, which was thoroughly enjoyed by all. Mr. Wibby deserves all praise for the high standard of excellence to which he has brought his pupils.—F. A. M.

HEYWOOD. Spiritual Temple, William Street.—Our esteemed friend, Mr. A. Plant, delivered good addresses on "Man's First Thought of Immortality" and "The Resurrection; How and When," followed by good clairvoyance, to good audiences.

HOLLISWOOD.—Feb. 6: Mrs. Hyde made a good impression on several strangers. Psychometry very good. 11: Mr. Lomax, of Darwen, spoke on "The van of progression" and "Life and death." Both treated in an impressive manner. Clairvoyance good.—E. D.

HULL.—Mr. Collins' guides addressed the meeting on "Faith." Will all members and friends please note that we have moved to more suitable quarters for Sunday meetings, viz., No. 4 Room, St. George's Hall, Sory Street? Wednesday night's circle in No. 8 Room, Friendly Societies' Hall, Albion Street as at present. Will speakers and phenomenonists with open dates, please communicate with Mr. W. D. Williams, hon. sec., 92, Durham Street, Hull.

LEEDS. Progressive Hall.—4th, a good day with Mr. F. Wood's guides, who gave great satisfaction. Clairvoyance at each service. 11th, Another good day. Mrs. Taylor's guides gave their experiences whilst living on the earth. Evening subject, "Peace upon earth and good will to all men," followed with clairvoyance. Monday, 12th, Mrs. Wade gave good satisfaction; she will make a prominent speaker to the cause.

LIVERPOOL. Liberal Club, Town Hall Square.—Evening, Mr. Chaplin lectured to a fair audience on "The Church's religion" a very interesting review of religion from 1520 up to the present date.

LIVERPOOL. Dulby Hall, 14, Dulby Street.—Our president, Mr. Allen, gave an address in the morning on "The old and new mesmerism," and in the evening Mr. Lumont spoke about the Physical Research Conference at Chicago. Both addresses were much appreciated. Next Sunday morning we have Mr. Scott Anderson, the editor of *The Lancer*; in the evening, Mr. Chiswell will lecture on "Slum life in our great cities," illustrated by oxy-hydrogen lantern. Suitable songs and choruses will be given by the Lyceum children.—T. Thompson.

MACCLESFIELD.—Feb. 4: Mr. W. Johnson, on "The religion of Spiritualism," maintained that it was the most feasible one, as it made it possible to believe in a heaven and impossible to believe in a hell, and also affirmed that every human being should have equal rights here. Feb. 11: A good day was spent with Madame Henry. Her clairvoyance and addresses were particularly good and interesting.—W. S.

NELSON. Bradley Fold.—Mrs. F. Taylor's controls gave very excellent discourses on "Life immortal is yours, whether you care for it or not" and "Man in the present state of development, and the man of the future." Good clairvoyance; good audiences; seemed well satisfied.—D. H. B.

NEWCASTLE-ON-TYNE.—11: Mrs. Yeates, of North Shields, gave short addresses, followed by clairvoyant delineations. She was remarkably successful in the evening, nearly all being fully recognised, and in many instances unmistakable evidence of spirit identity were given.

NEWPORT (MONTGOMERY). Spiritual Temple, Portland Street.—A trance address by Mr. F. T. Hodson's Guides. Subject, "My earth and spirit experiences." Clairvoyance and psychometry very good.—W. H. J.

NORMANTON.—Queen Street.—11: Mr. Inman, of Sheffield, opened our new room. Evening subject: "Temples of the Universe, and the Temples not made with hands." A very appropriate address. Psychometry and clairvoyance very good indeed. We feel sure Mr. Inman has done good for us, and his comment on Spiritualism was really clever, and to the point, asking those who do not believe in spirit return to try and disprove it if they can. Monday: Tea meeting a success. Recitations by the children well received. Mr. Inman gave very good psychometry, and answered questions from the audience in a splendid manner.—E. Backhouse.

NORTHAMPTON.—Feb. 4: Our local medium, Mrs. Walker, gave good addresses to very fair audiences. 11: Mr. Ashby, of Leicester, gave addresses on "What is Spiritualism?" and "What must I do to be saved?" also clairvoyant descriptions to strangers, which no doubt would set them thinking, which is what Spiritualists want the people to do.

NOTTINGHAM. Masonic Hall.—Miss Walker gave very fair addresses and a number of clairvoyant descriptions, three or four of which were recognised. Over 200 were present at night. Monday's service was remarkably successful, and friends were delighted. Three letters were read by the chairman testifying to the accuracy of our "healer's" diagnoses. The Mechanics' Lecture Hall has been engaged for Mr. H. A. Karsay's lantern lecture on the 28th inst. See Passing Events. Soiree on the 19th inst., at the Victoria Hall, at 7-30 p.m. Admission nupence.—J. F. H.

OSSETT. The Green.—A very good day with our friend, Mr. Hilton. Mrs. Summersgill Sunday next at 2-30 and 6 o'clock.

PRESTON. Lawson Street Hall.—Intelligent audiences listened with deep interest to the discourses of Mr. Postlethwaite's guide on the words "Biblical Revelation," and "Spiritualism Humanity's Gain." Excellent psychometry after each discourse.—E. T.

RAWTENSALL.—Mrs. Reunie here for the first time. She gave good discourses, followed by excellent psychometry and clairvoyance. We look forward with pleasure to her next visit. Thanks to the rev. clown's advertisements, we had crowded audiences. Feb. 21, Wednesday at 7-30, Mr. Swindlehurst will reply to the Rev. Ashcroft, in the Co-operative Hall, Rawtensall. Collection to defray expenses.

ROCHDALE.—3: Mrs. Crossley conducted a public circle on behalf of the sale of work, and on Sunday her guides gave good addresses, followed by clairvoyance. All recognised. On Shrove Tuesday, at a mothers' tea party, 104 adults and 26 children sat down. Evening, a pancake stir and a social gathering was also a grand success, over 300 persons being present. On Sunday Mr. G. F. Manning's guides gave good addresses on "Sowing for the Master," and "Life Line," followed by questions from the audience and very good clairvoyant travellings. Every one who took a question to him was highly satisfied; room crowded Saturday, 17, Mrs. Brooks, of Oldham, will conduct a public circle at 7 p.m., in aid of the sale of work. To all mediums, or any one whom it may concern, I, Alfred Smith, have removed from 1A, Hamer Street, Crawford Street, Rochdale, to 2, Whitworth's Court, Hamer Lane, Rochdale.

ROCHDALE. Regent Hall.—That Mr. Willis, of Bolton (who officiated in Mr. Palmer's stead), has developed, or rather discovered a gift in pathegmomy, was clearly attested by the success he attained in exercising it here last Sunday. It leads us to believe that even yet Spiritualism is only in its infancy, and that there are many latent gifts awaiting discovery. Previous to the experiments, Mr. Willis discoursed on "Why do we meet here?" and "Is Spiritualism a delusion?" giving some good matter, but it seemed to lose part of its effect through the lack of grammatical training. We would not discourage Mr. Willis, but would encourage him to endeavour to repair this deficiency and then he would probably equal if not excel our average platform advocate.

ROYTON.—Afternoon: Public circle a great success. Local mediums, assisted by Miss Whiteley, the Rochdale girl clairvoyant, aged 11 years, who gave several clairvoyant descriptions to the satisfaction of all. Societies would do well to give her a trial. Evening: The ever-popular Service of Song "Eva" was very creditably rendered. Mr. Chisnall gave the readings with good effect. Mr. Barker, of Oldham, musical conductor. Accompanist: Mr. Owen Mill, of Royton. The services were a success, both spiritually and financially. The tea party, concert, and ball advertised for Saturday next is postponed until March 3rd, through circumstances over which we have no control.

SOUTH SHIELDS. 16, Cambridge Street.—Feb. 6, Tuesday circle, conducted by local mediums. One gave a startling address, and another gave good clairvoyance. 11th, disappointed by our speaker. The meeting was conducted by Mr. Morrell, who gave good clairvoyant delineations, mostly recognised, to a fair audience.

SOUTH SHIELDS. John Clay Street.—After a very successful time lately, we thank the N. E. Federation speakers for fulfilling their appointments, and hope they will continue to do so. They have been listened to with close attention, and we are sure that the seed which has been sown will bear fruit. 11: A very forcible address from a local medium. The following afterwards accepted office: chairmen, Mrs. Armitage and Mr. Stubbs; cor. s-c., Mr. David Smith; fin. sec., Mr. Wright; treasurer Mrs. McKie. With a renewal of officers and harmony there is no doubt we shall get on.

SOWBAST BRIDGE.—Mr. Williamson, in place of Mr. A. Smith, delivered a good address on "We are mixed." Mr. Foulds, chairman, then gave us some pleasant reminiscences of his conversion to Spiritualism, some 26 years ago, when the meetings were held in a cottage on Burnley Road. Though it had taken 15 years to bring him round, yet the seeds dropped into his soul then had never left him, and had at last borne fruit. Mr. Williamson followed with excellent psychometry.

TYNE DOCK.—Feb. 11: Mr. Grace, on "What is Spiritualism?" defined it as a system inaugurated for the specific purpose of discovering the truth relating to man's spiritual nature and destiny. He referred to the crude ideas prevalent about the subject, and urged the necessity of Spiritualists endeavouring to grasp as much of its truth as possible, to enable them to lead lives in accordance with true spirituality, working for the welfare of humanity. Members' meeting held, and resolved to get suitable rooms, as we have received notice to quit on account of building being sold.

WAKEFIELD. Baker's Yard.—Disappointed by Miss Crowther, we found a good substitute in Mr. Drake, who gave splendid addresses to good audiences. Clairvoyance and psychometry excellent. March 3: a tea party, at 4-30, and entertainment; entertainment at 7 o'clock.

WAKEFIELD. Barstow Square.—Mrs. Levitt gave us a good day. Crowded audiences. Afternoon: Her guide (a clergyman) gave his life on earth, and followed with his spiritual experience. Evening subject, "Dare to be a Daniel," taken from the lesson. Clairvoyance and psychometry both excellent. We have now arranged to hold services on Wednesday evenings at 7-30.—G. M.

WALSALL. Central Hall.—11: Our esteemed friend, Mr. J. Swindlehurst, spoke morning and evening. At night on "The Two

Christ, the Christ of Theology and the Christ of Humanity." After referring to the many Christs taught by the church, and the failure they were, he, in an eloquent address, appealed to his hearers to let the Christ-like principle taught by Spiritualism sink deep into every heart, then will the happy time truly be upon earth. All friends were highly pleased with this, the second visit of Mr. Swindlehurst. Next Sunday, anniversary service by Mrs. Groom, at 6-30.

WHITWORTH.—Good day with our friend, Mrs. Warwick, who spoke to crowded audience in her usual manner. Clairvoyance and psychometry nearly all recognised.—G. C.

WISBECH. Public Hall.—Feb. 7: Between thirty and forty friends sat down to a coffee supper, in aid of the building fund. Mr. D. Ward was presented with a purse containing £3 from the Wisbech Spiritualists in recognition of his past valuable services to the society. Although the matter had been kept strictly private, Mr. Ward declared that his spirit guides had intimated the matter to him at least ten weeks before. On Sunday, Mr. Ward took a subject from the audience, "The devil goeth about like a roaring lion, seeking whom he may devour," and gave some good clairvoyant descriptions, mostly recognised.—J. W. S.

RECEIVED LATE.—Armsley, Mistress Lane: Mrs. France's guides gave very able discourses on the lesson read by our worthy president from *The Two Worlds*. Successful clairvoyance. Mrs. France kindly stayed for our Monday afternoon and evening services. Crowded audience. P.S.—We are very pleased to increase our order for *Two Worlds*, and hope we shall have to increase it considerably more. We are very pleased indeed with the contents of it, but must make special mention of Mr. Kitson's interesting articles, which are thought a great deal of by our members and friends.—Bury, Georgiana Street: Feb. 6, Mrs. Rennie gave some good tests in clairvoyance and psychometry. Feb. 10, anniversary; about 150 sat down to a knife and fork tea, and a very enjoyable evening was spent. Mr. W. Hilton presided. A number of songs and recitations were well rendered by Messrs. Wood, Eastwood, Cooper, Lawrence, and Mrs. Hilton and Miss Warburton. Accompanist, Mr. Albert Nield. Feb. 12, about 100 friends attended a successful social and dance. On Sunday, Mr. W. Duckworth presided afternoon and evening for Mr. Mayoh, of Bolton, and Janet Bailey, of Blackburn, when Mr. Mayoh gave very able and interesting discourses, while Miss Bailey was strikingly clear in clairvoyance. Crowded to excess at night, many turned away. Every week we are making progress, and if Mr. Ashcroft should think fit to venture to come to Bury, we are quite ready for him.—Sheffield, Hollis Hall: Mrs. W. Stansfield was the speaker on Feb. 11 and 12. Her controls dealt with their own subjects, and gave clairvoyance, several recognised. Two infants were named, and appropriate remarks made to parents and guardians of children.—Blackburn, Freckleton Street: Pleasant Sunday with the choir and Lyceum scholars. New music from the "Spiritual Songster." Recitations by five Lyceum children, in good style; the music conducted with good taste by Mr. A. H. Holt.—Leicester, Grafton Street: Mrs. Richard's guides spoke on "Do Spirits Return?" very acceptably. Good clairvoyance at the after-meeting.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BRADFORD. Otley Road.—Feb. 11: Fourth anniversary. Mr. Rowling's interesting address was attentively listened to. He urged us to guard against bad habits, and to ever look to something higher and no lower, and do the best we can. He awarded the prizes, first to Miss Priscilla Dewhurst; also to Willie, Harry, George, and Robert Stead; Willie Ormroyd, Caroline Snaith, Fred Priestley, Gertrude Armitage, Alice M. Armitage, and Laura Johnson. We had 27 scholars, 12 visitors, 3 new scholars. Let me urge friends and Spiritualists to send their children. We meet in the above rooms for the purpose of teaching the young, as well as the old, the golden rules of life. Come and welcome. We commence at 10-30 prompt. Conductor, Mr. Snaith. Leaders, Mr. Stead and Miss Dewhurst. P.S. Will any friend kindly play a small harmonium for us on Sunday mornings, as music helps on the marching and singing!—J. J.

BRIGHOUSE.—11: First anniversary services. Chairman, Mr. J. Shillitoe. Special hymns were sung by the choir. Afternoon: Mr. Armitage, of Dewsbury, gave a most amusing and interesting address to the children. Evening: The hall was packed, showing the interest taken in Mr. Armitage, who had no little task in dealing with thirteen varied questions in a very able and satisfactory manner. The collections realised £4 2s. 3d.—G. G.

CARDIFF. Queen Street Hall.—Jan. 24: New Year's gathering at the Hotel Metropole. Forty-one Lyceumists sat down to a good repast. Parents and friends afterwards made their appearance, and rendered great assistance in providing various amusements for the children. Oranges, nuts, and sweets were distributed. All were delighted with the evening's enjoyment. Sunday, Jan. 28: The annual distribution of prizes took place, when Mr. J. J. Morse kindly made the presentation, after chain recitations, etc. His witty remarks and funny stories created much merriment. We are very thankful for his able services. Our Lyceum is now in proper working order, with every prospect of a prosperous year.—E. J. Cole.

COLNE.—A very nice session. Recitations nicely done, marching very good. If God controls the weather, He does not seem to have any respect for the children who are in search of light and truth, but we had a good muster. Conductor, Mr. T. Crossdale.

OLDHAM. Bartlam Place.—Open session. Excellent attendance. The members acquitted themselves remarkably well under Miss Wainwright's conductorship. Several recitations intelligently rendered. Messrs. Fitton and Standish made a few remarks upon "The Utility of Lyceums." Evening: Hall crowded to witness service of song. The hymns "threw upon screen" heartily sung by the audience. Soloists, Mr. Ashworth and Miss Taylor.

WHITWORTH.—Morning: Very good attendance. Mr. Ridehalgh, of Bacup, congratulated us on the success we were making; our Lyceum only having been in existence three months.—G. C.

THE ENLARGED AND IMPROVED Lyceum Banner is meeting with widespread approval. The February issue, like that for January, has sold out. Mr. Morse has a difficulty in supplying late orders. Send increased orders at once, friends.

PROSPECTIVE ARRANGEMENTS.

ARMLEY. Mistress Lane.—Saturday, Feb. 17, a home tea at 4-30. Adults 9d., children 6d. Entertainment by the Lyceum children, conducted by Mr. Wm. Wilkinson.

BATLEY.—Feb. 18. Mr. G. H. Bentley. Lyceum. A public tea, at 4-30, and entertainment on March 11. Adults 6d.; children, 4d.

BATLEY CARR Lyceum choir will give a public tea and service of song, "An Angel in Disguise," on Saturday, March 10. Tea at 5 p.m. prompt, service at 7 p.m. Tea and service of song, 6d.; children under 12, 4d. For service of song only, 2d. and 1d. Tickets at the door.

BELPER. Jubilee Hall.—25: Prof. Timson. Two discourses followed by clairvoyance and psychometry; Monday, 26, private consultation on health, business, mediumship in the ante-room, 9 to 4. A tea and entertainment will follow, and Professor Timson will give a short humorous address and readings of heads, hands, and photos.

BLACKPOOL. Alpine Hall, Victoria Street.—Sunday, 18th, Mr. Willis, of Bolton, trance speaker and clairvoyance, 2-30 and 6-30; Monday, 7-30. Mediums who will give services for expenses please send open dates and gifts to G. H. Williams, 21, Canine Street. Tuesday, Feb. 20, tea at 5 p.m.; entertainment and dance; tickets 9d.

BLACKBURN. Freckleton Street.—Feb. 18: Mrs. Wallis, 2-30. "The Spirit's Mission"; 6-30, "The True and the False."

BRADFORD.—Mrs. Jowett will open her rooms for Monday and Wednesday meetings after being closed for a short time. Old friends and new invited.—Mrs. Jowett, 51, Southfield Lane, Little Horton.

BRADFORD. Blynton Street.—A Meat Tea, at 5 p.m., Saturday, Feb. 17. The after-meeting will be addressed by several mediums. Tickets, 8d. and 6d. 18th, Anniversary Services. Mrs. Connell, speaker.

CARDIFF. Mrs. Emma H. Britten, of Manchester, will deliver addresses. Feb. 25: Morning, "The New Bible, or man—What, whence, and whither?" Evening, On six subjects given by audience. 26, at 8 p.m.: "Magic, Witchcraft, and Modern Spiritualism."—E. A.

IDLK.—Mr. T. Murgatroyd, Feb. 18, "Is Man Responsible?"

LEICESTER. Liberal Club.—Feb. 25: Nineteenth anniversary. Mrs. Groom, of Birmingham, speaker. On Monday, 26, coffee supper at 7-30. Tickets, 6d. A hearty welcome to old and new friends. Mrs. Groom expected to be with us.

MACCLESFIELD.—Feb. 18, at 3 and 6-30. Mr. R. A. Brown, of Manchester. 26, Mr. F. Hepworth, of Leeds. Monday, Feb. 27, at 7-30, concert and social. Mr. Hepworth will oblige with several of his humorous songs, and others will endeavour to contribute to an enjoyable evening, at 7-45. Tickets 3d. Dancing after the concert.

MR. T. Postlethwaite, 33, Well Street, Rochdale, has a few open dates for 1894.

MR. TIMSON has Easter Sunday, Monday, and Tuesday open for services and entertainments.—Address: 225a, Humberstone Road, Leicester.

NEWCASTLE-ON-TYNE.—Mr. William Rowling, of Bradford, Sunday, Feb. 18, 10-45 and 6-30. Subject, "Our Dreams and their Relation to Spiritualism." Evening, "My Occupation, Trade, or Profession after the Grave." Saturday evening, "Phrenological Lecture." Public examinations at the close, 7-30 p.m. Feb. 25, Mr. J. J. Morse, of London, two services.

NORMANTON. Queen Street.—Sunday, Feb. 18: Mrs. J. M. Smith will give two lectures. On Monday evening Mrs. Smith will give a séance, tickets one shilling.

NOTTINGHAM.—Sunday, Feb. 18. Masonic Hall. Mr. J. J. Morse, of London, 10-45 a.m., "Mesmerism and Spirit Control"; 6-30 p.m., "What Spiritualism has done for Religion."

OLDHAM. Temple.—Feb. 18: Mr. E. W. Wallis at 3, "The broader life of the spirit." At 6-30, "Death, the gate of life."

ROCHDALE. Penn Street.—A Sale of Work on Friday and Saturday, Feb. 23 and 24. Admission, season tickets, 1s. Friday, 9d., Saturday, 6d., children under 12, 4d. Tickets to be had at the room. A refreshment bar will be provided.—A. S.

ROYTON.—Saturday, Feb. 17, public tea (sandwich), concert, and ball. Tickets: Adults 1s., children 8d.

WALSALL. Central Hall, Brumford Street. Annual tea meeting, at 5-30, entertainment and dance, Monday, Feb. 19. Tickets, 1s.

YORKSHIRE UNION. Special Week-night Mission Meetings during Feb.: 19, Monday, Mr. H. Long, Armsley; 19, Monday, Mr. Rowling, Shipley; 20, Tuesday, Mrs. Craven, Bingley; 21, Wednesday, Mrs. W. Stansfield, Brighouse; 22, Thursday, Mr. W. Rowling, Yeadon; 23, Monday, Mr. H. Long, Batley. Workers, kindly spur up your neighbours and friends to a special interest in these meetings.

"THE FREETHINKER" has our thanks for supplying the words missing from the quotation from *John Wesley's Journal*, printed in *The Two Worlds* on page 53. It was given as we received it from a friend some time ago. The correct extract is: "What pretence have I to deny well attested facts because I cannot comprehend them? It is true most men of learning have given up all accounts of witches apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it, their outcry against the appearing of spirits is in direct opposition not only to the Bible but to the sufferings of the wisest and best of men in all ages and nations. They well know, whether Christians or not, that the giving up of witchcraft is in effect giving up the Bible. That if but one account of the separate intercourse of men with separate spirits be admitted, their whole castle in the air (Deism, Atheism, and Materialism) falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands." [According to Wesley's view anti-Spiritualists who give up belief in witchcraft (which he appears to have regarded as synonymous with intercourse with spirits) also give up the Bible. *The Freethinker* says: "Wesley would probably ascribe Modern Spiritualism to the work of evil spirits." Perhaps so and perhaps not. In his sermon on good angels he affirmed that the good spirits were "equally strong, equally wise, and equally vigilant" as evil spirits, and that "God has in all ages used the ministry, not alone of men, but of angels," defeating the evil spirits.

PASSING EVENTS AND COMMENTS.

KINDLY recommend *The Two Worlds* to your friends.

TO MAKE ROOM for "monthly plans," kindly send short reports next week. No long ones, please, and oblige.

MR. W. H. ROBINSON'S "Incidents" next week. Crowded out of this issue.

"SERVICES OF SONG" are proving attractive. "Marching Onward," by Mr. W. H. Wheeler; "Rest at Last," by Mrs. Ashworth; "An Angel in Disguise," by Mrs. Wallis, are all much appreciated.

WE REGRET that Mr. T. Edwards, the Stockport correspondent, whose reports are so readable, is very unwell, and trust he will soon be all right again.

THE SIX ISSUES of *The Two Worlds* for 1894, which have already appeared, contain some splendid articles, together with the first chapters of Mr. Kitson's story. We will supply the six for 7d. post free.

OURA.—We are frequently asked about these talking boards. They can be obtained at Mr. Lund's, 70, Manningham Lane, Bradford. (See advt.)

A HAPPY EVENING on Good Friday is expected in the Co-operative Hall, Ardwick, Manchester, in celebration of the Anniversary of Modern Spiritualism. Particulars later.

BINDING VOL. VI.—A good number of friends have sent in their papers for binding, and we now have sufficient for availing ourselves of the cheap rate, and shall put them in hand next week.

THE HERALD OF HEALTH, as its name implies, is a journal devoted to subjects of vital importance to life here and now. Hygiene, cooking, vaccination, health, disease, bread, babies, drains, vivisection, nature cures, etc., etc., are well treated. Send 2d. to the Editor, 4, Albany Terrace, London, N.W., for the February number.

THE MEMBERS of the Bristol and Clifton "Borderland" Circle for the investigation of Spiritualism and kindred sciences regret the loss of the treasurer, Mr. Reay, who has left for the North of England. Any information can be obtained of the secretary, Mr. S. Hooper, 314, Newfoundland Road, Bristol.—A. L.

CYCLE RIDERS and intending purchasers in Manchester and district should call at Mr. Jas. Robertson's depot, at No. 2, Macdonald's Lane, Corporation Street, Manchester, where they will see a first-class assortment of "mounts," especially the famous "B. and A." machines. Mr. Lund, of Bradford, Yorkshire, also advertises good machines. Friends in the district should give him a call at 70, Manningham Lane.

MR. J. W. GOTT, of Bradford, is not a Spiritualist but a Free-thinker. He evidently believes Spiritualists are rational people, and is large-minded enough to advertise in "our paper," and we believe his confidence is not misplaced, neither have purchasers of his goods any reason to complain. Mr. Gott is a man of his word, and serves his customers well. (See advt. on back page.)

THE AMERICAN *Prethinkers' Magazine* for Dec. 1893, contained a fine portrait of our old friend Dr. J. M. Peebles, and a very instructive sketch of his life. In March next he will be 72 years of age, and he is still hale, hearty and enthusiastic as of old. His books, "The Seers of the Ages," and "Immortality, or our Future Homes and Dwelling Places," are standard works and still sell well. The doctor has our best wishes.

At Burnley recently we were privileged to distribute four prizes given by the Hammerton Street friends to two little girls and two boys for their perseverance during 1893 in taking round *The Two Worlds* to the homes of members. In this way readers receive their papers regularly and are able to see the announcements before the Sunday meetings. Our thanks are due to the children and the society for their assistance in this important work.

A MEDIUM WRITES, "There are fearful times coming on us. We Spiritualists will have to play 'Nero' in real earnest before long. The Romish Church will strike hard before it dies, and a spiritual war is inevitable. May heaven help us all!" [We shall be only too glad for the fight to begin, and the skirmishing over the School Boards is the beginning of the great fight between Rome and Reason. We are on the side of Reason, and ready for the fray.]

AFTER quoting the paragraph from our pages in which we declared respecting the Bible, "It is the Spiritualism phenomenal and philosophical that is the heaven of the whole book," the *Prethinker* asks, "Yes, but is not the Spiritualism, like the rest, a remnant of barbarity?" Perhaps so, but the race has had to rise through barbarism. Facts are facts all the time, and modern Spiritualism makes believable by explaining them many of the so-called miracles.

"THE VEIL LIFTED."—In *The Two Worlds* of the 2nd instant, we spoke of the notice of "The Veil Lifted" which appeared in the *Glasgow Herald* as being "somewhat satirical." Of course a strain of that kind may be expected in all newspaper reviews of books on Spiritualism, but we have been assured that the writer, although playful in some of his observations, yet feels himself on safe ground in vouching for the honourable characters of all who were concerned in the carrying out of Mr. Traill Taylor's experiments. He says: "If the experiments and results described in this interesting collection of papers are genuine—and certainly all who had anything to do with them are honourable men—training in photography, or at least attendance at the Elenician Mysteries represented by spirit photography sittings, ought in future to form an important branch of the higher religious education. For it would be a mistake to suppose that this book has been put together either with a mere scientific intent or with a desire to satisfy the curiosity of the profane. It is really part of a new Evangel which solemnly claims to offer consolation to humanity in this life, to deliver us from dogma and the devil, and to give not a good hope, but demonstrated chemical certainty concerning the life to come. We do not get mere verbal descriptions of the kindly psychic entities who have allowed themselves to be photographed, but actual reproductions of their carter. Some of these are pictorially vile, to use Mr. Taylor's phrase, but others are much the reverse, and the one which was obtained by the lucky Mr. David Duguid, of Glasgow, of a Murillo-looking madonna would run most fair earthly maidens a hard race at a beauty show. Some may be disposed to think that if the photographs are genuine which nobody whose opinion is worth anything will deny, they might be used quite as easily to support Materialism as Spiritualism."

THE CORRESPONDING SOCIETY is doing good work in assisting inquirers.

A LANTERN LECTURE will be given by Mr. H. A. Kersey, of Newcastle, at the Nottingham Mechanics' Lecture Hall, on Wednesday, the 28th inst., to commence at 7:30 p.m., prompt. Admission 1s. and 6d. Mr. Kersey has a first-class collection of spirit photographs, materialized forms, spirit drawings, photos of eminent Spiritualists, etc., all of which, as well as the able address, are highly recommended by our friends Bevan Harris and W. H. Robinson. After paying all expenses the balance will be divided between the Masonic Hall Society, and the Lyceum Union Publishing Fund. Friends are earnestly desired to be in good time, and to make this exceptionally interesting lecture widely known amongst their friends and acquaintances.—J. F. H.

THE FIRST PUBLIC tea and entertainment, in aid of the Brighouse Lyceum, in the Rooms, Martin Street, on Feb. 10, was a grand success. About 300 sat down to tea. A capital programme was arranged for the entertainment. A glee by members of the choir, songs by Misses E. Beverley and Briggs, Mrs. Crossley and Mrs. Schofield, also by Messrs. Airey, Ibeson, and Hovsman; a duet by Mr. H. Gaskell and Miss E. A. Hellawell, also one by Misses Sunderland and Crawshaw, accompanied on the piano by Miss C. Gaskell and Miss M. Wood; recitations by Misses A. Roebuck, A. Shillitoe, S. A. Crowther, and Mr. T. Ibeson. Mr. F. Barracough gave a stump speech, and Mr. A. Airey a piano solo. We had a dialogue, "The Henpecked Husband," by Messrs. J. Shillitoe and W. Naylor, Mrs. Shillitoe, Misses S. Barracough and E. Blackburn. All took their parts admirably. Several encores were responded to. Pleasant evening, much enjoyed.—C. G.

MRS. GREEN is making progress towards recovery, but it must necessarily be some time yet before she can resume her public duties in the cause. For years she has done good and very acceptable service to the movement, and has hosts of warm-hearted friends all over the country. It must be patent to all that her long-continued retirement from public work, together with the medical, nursing, and other expenses necessarily incurred under such circumstances, will have added a great burden of care and anxiety to the troubles through which Mr. and Mrs. Green have been and still are passing. We know that they would prefer to carry their load privately, but we feel that this is a case which should meet with public sympathy and assistance. Mrs. Green has served the cause nobly and worthily, and we suggest that her friends should contribute to a fund to assist her to get strong again by relieving her mind of anxiety and giving her the means wherewith to get a change of air and opportunity to recuperate. We will gladly receive and forward contributions to this end. We make this suggestion on our own responsibility, without the knowledge of either Mr. or Mrs. Green.

YORKSHIRE UNION.—The monthly meeting of this body was held at the Temperance Hall, Bradford, on Sunday last. There was a large and representative gathering of delegates, speakers, and visitors. After singing and invocation, two new speakers were added to our roll, the introduction of whom gave rise to an interesting discussion on the advisability of developing to a much larger extent the mental and philosophic side of Spiritualism in those mediums with whom we sit in circle, rather than that phase of mediumship called phenomenal, which has in the past received the larger share of our care and attention in its development. It was resolved that a mass tea meeting and a series of lectures in conjunction be held in the Bradford Temperance Hall in the month of March, and that the Executive, together with the secretary and one delegate of each affiliated society in Bradford, be the committee of arrangement. Will affiliated societies please intimate any special way in which the Executive may be helpful to them, so that means may be devised to that end; also, individual Spiritualists, or others in out-of-the-way districts, desirous of forming new centres of spiritual work, please write the secretary, Wm. Stansfield, Bromley Street, Dewsbury.

SPIRITUALISM IN CARLISLE.—Although somewhat isolated from any other towns where Spiritualism has made itself known, a society has been formed in the "Merrie Citee." At a meeting held on Dec. 10, 1893, it was proposed and carried that a society be formed; 12 persons were present, all of whom became members. The meetings, which for the present are for members only, are held on Tuesdays and Sundays at the houses of some of the members, and will be continued in this manner till we can secure a room suitable and are in a position to engage mediums to address public audiences. We have had some very remarkable manifestations of the presence of "spirit friends," some of them have given very good advice as to our sittings, also in one case we got advice as to how one of our members' wives should be treated for a severe attack of neuralgia. The treatment proved beneficial. Our society is in a very good financial position at the present time. Six of our members take in *The Two Worlds* regularly every week. We are endeavouring to increase the sale of "our paper." We shall be pleased at all times to welcome mediums and Spiritualists in general from a distance who may happen to be passing through Carlisle, and will be glad to find a place to stay over night if needed by any who may wish to break their journey here. Any one wishing to pay us a passing visit kindly communicate with the secretary, J. Winder, 8a, Union Street, Carlisle. [It gives us great pleasure to record the opening out of work in Carlisle. Go on and prosper, friends.]

IN MEMORIAM.

It is with the deepest feelings of regret we record the passing on of our young and esteemed friend, Miss Hannah Hoyle, the beloved daughter of Mrs. Hoyle, of Grape Street, Halifax, at the early age of 16, after an illness extending over a lengthened period. During the greater portion of her life she was an enthusiastic worker in our cause, particularly in the choir and the Lyceum. The interment took place on Wednesday in most wretched weather, notwithstanding which a large concourse of people assembled. Wreaths and flowers were sent by the Lyceum and many friends. The proceedings were conducted by Mr. Armitage, who delivered an eloquent and appropriate address. The family attended the church on Sunday, when Mr. R. A. Brown delivered a most impressive exhortation on "Life, Human and Spiritual." In the Lyceum a special service was held in memory of our dear friend, conducted by Mr. Wilby and others. The organist played "The Dead March in Saul" in a very effective manner.—F. A. Moore.